

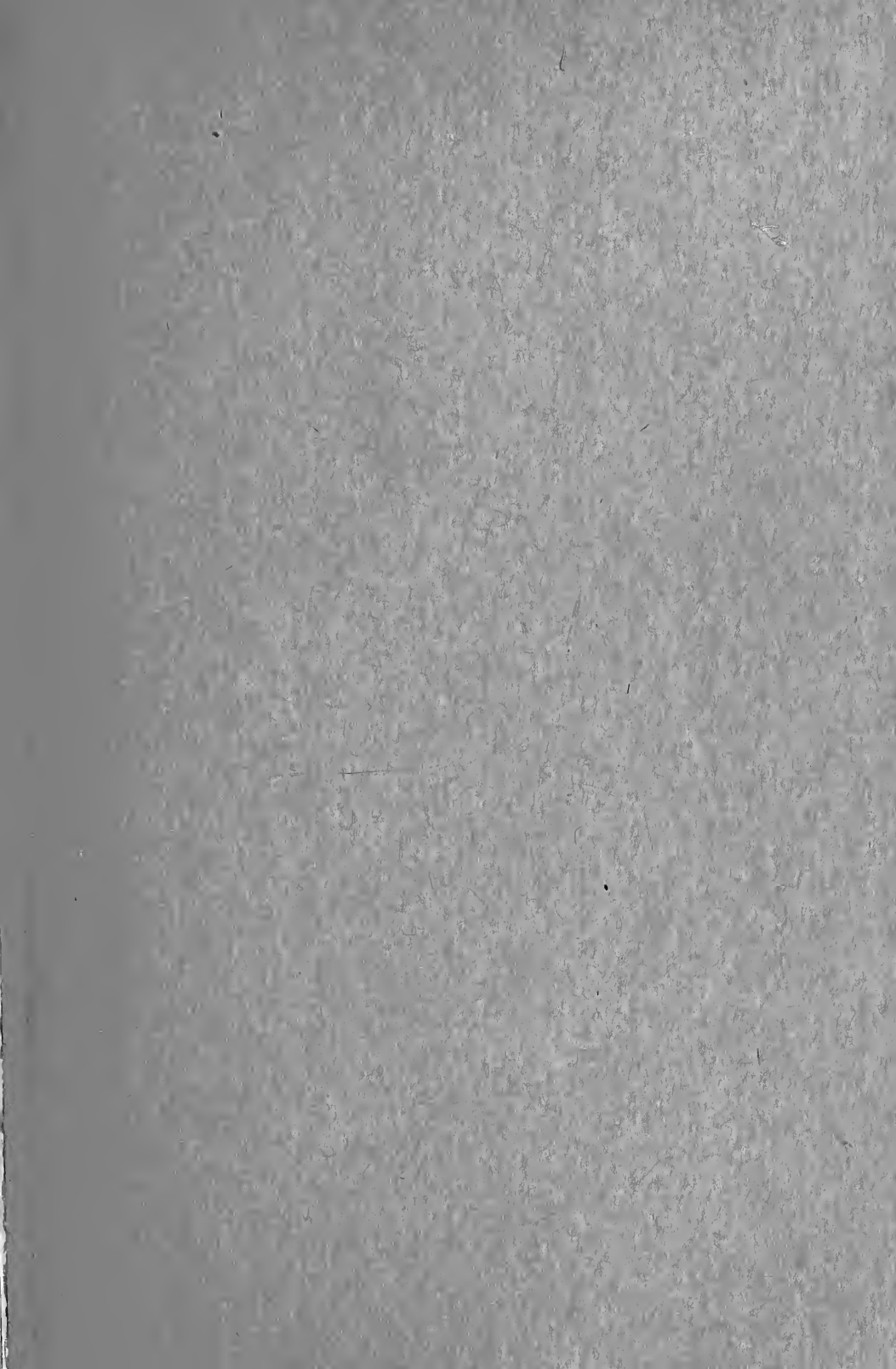


Class LC191

Book W4

Copyright N^o

COPYRIGHT DEPOSIT



SOCIALIZING THE THREE R'S



THE MACMILLAN COMPANY

NEW YORK • BOSTON • CHICAGO • DALLAS
ATLANTA • SAN FRANCISCO

MACMILLAN & CO., LIMITED

LONDON • BOMBAY • CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.

TORONTO

SOCIALIZING THE THREE R'S

BY

RUTH MARY WEEKS

AUTHOR OF

THE PEOPLE'S SCHOOL: A STUDY IN
VOCATIONAL TRAINING

2 3 3
2 1
1 3 3
1 1

New York

THE MACMILLAN COMPANY

1919

All rights reserved

LC 191
W/4

COPYRIGHT, 1919,
BY THE MACMILLAN COMPANY.

Set up and electrotyped. Published July, 1919.

21

JUL -5 1919

Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.

©CL A 529113

TO THE
HEROIC PEOPLE OF BELGIUM
WHO DIED
THAT DEMOCRACY MIGHT LIVE
THIS LITTLE BOOK
ON DEMOCRATIC EDUCATION
IS GRATEFULLY
— DEDICATED

CONTENTS

CHAPTER	PAGE
I. THE GROWING POINT IN MODERN EDUCATION .	1
II. THE WORLD TO-DAY	10
1. Culture in America	10
2. Politics	19
3. Industry	22
4. Nationalism and International Policy . .	30
5. Preparation for Social Citizenship . .	44
III. READING AND WRITING	52
IV. SOCIAL ARITHMETIC	86
V. HISTORY	103
VI. ART FOR LITTLE FOLKS	114
VII. GENERAL SCIENCE	123
VIII. MANUAL TRAINING	128
IX. SOCIAL PLAY	134
X. SCHOOLHOUSES AND CLASSROOMS	149
XI. CONCLUSION	163
APPENDICES	167

SOCIALIZING THE THREE R'S

I

THE GROWING POINT IN MODERN EDUCATION

THE last twenty-five years have seen a greater improvement in the caliber and training of American teachers than in the personnel of any other learned profession; and the fact that this has come in spite of extraordinary expansion of public school facilities and consequent rapid growth in the demand for teachers is a striking proof of the energy and *esprit de corps* of the pedagogic body, and of the increasing attraction of this calling for public-spirited men and women. Never before have professional standards been so high; the humblest college instructor must show his Ph.D. in the catalogue; high school positions can scarcely be had without a degree from some first-class university, and a multiplicity of correspondence and summer courses, together with more freely granted leaves of absence, encourage instructors to even further work along their chosen lines; vocational branches are taught more and more by trained experts; except in the most backward rural districts, a normal diploma in addition to high school

credit is required of all grade school teachers; students in kindergarten training schools are drawn from the best high school and even college material; and constant checking up of methods and results by trained supervisors and efficiency experts keeps the city teacher, at least, on his mettle and energetically employing the whole of his new professional resources.

Educational ideas too have undergone in the last twenty-five years an equally impressive revolution. First came the kindergarten with its study of child nature and its profound influence on teaching methods from grade school to university; next manual training with its emphasis on the all-round development of personality; then so-called practical courses like bookkeeping, millinery, and cooking, with their recognition of the duty of education to prepare for self-supporting life; then out and out vocational education and vocational guidance; and now the Gary, Montessori, and Dewey systems of administration, making of the school itself a world in miniature. Never have subjects been so well and attractively taught in their respective classrooms; never has the trend of educational thought been so progressive, so practical, so close to daily needs.

And it is fortunate that this is so; for never before has the task confronting the public school system of a nation been so complex, so vital, so stupendous as it is in America to-day. Never has any teaching body stood so much in need of skill and vision, of

technique and imagination, of factual knowledge, and of social ideals. Not only is the mechanism of modern life far more complicated than that for which our educational schedule was originally drafted, but culturally, religiously, politically, and industrially, America like all the world is facing a readjustment of forces and ideals; and to America the nations look for the democratic program on which the coming years can rear the structure of a liberal and harmonious international life. To contribute to this program, to tune the mind and heart of future generations to this readjustment — such is the problem of our public schools. And it is to an analysis of this great task in relation to the specific subjects of grade school study that the chapters in this book will be devoted, in the hope of formulating a point of view toward the whole matter of schooling that may revitalize and suggest new manipulations of that material which has never been so well known and taught by American teachers as it is known and taught to-day, yet which must be readapted to meet the unsolved problems not only in our national life but in the wider international world in which we soon must play a leading rôle.

There is no topic about which pedagogues hear more — and in spite of our progressiveness, think less — than this same function of the school system as a whole. We are told that we are training the men and women of to-morrow, that in our hands lies the destiny of a nation; and we hear numerous exhortations to equip for life the rising generation.

But practical definition of this life for which we are to prepare the new generation does not fall so often from the lips of our advisors or shape itself so clearly to our view.

If not sure enough, still we are comfortably sure of our arithmetic, geography, history, and the rest; our normal schools have taught us that, together with ingenious devices for insinuating such matters into the unwary brain of youth. We are sure, if not sure enough, of child psychology, for we have studied the child's interests and mental processes, and learned how to make of school a vital and fascinating factor in his experience. But how clearly do we teachers understand the social, political, and industrial organization of the world for whose perfecting we are preparing the pupils in our common schools? And what scientific analysis have we so far made of the duties, responsibilities, and opportunities of the adult American life of which the child must one day form a part? Certain fundamental functions of the individual suggest themselves readily enough for consideration — self-support, self-cultivation, marriage, parenthood, citizenship, and the employment of leisure — but what in America to-day does each of these terms mean? and how can actual classroom instruction, while keeping hold of childish interests, connect with and prepare for these duties, responsibilities, and opportunities? That is a question to which we are not so ready to reply. Yet we are on the brink of a vast educational readaptation to life, a vast socialization of in-

struction to meet the new complexities of our national and international affairs, and the successful teacher of to-morrow will be the teacher who *can* answer that question and apply the answer to his curriculum. For the teaching of to-morrow will be done not, as too often heretofore, in the artificial vacuum of schoolroom atmosphere, but in the open air of life; normal training schools will begin their study not with the special subjects which their graduates must some day teach, not with methods, not even with child nature, but with a solid foundation of biology, history, economics, and sociology — sciences which explain the origin and nature of the world we know, in what respects it is satisfactory, and in accordance with what laws of growth we must work in order to shape and accelerate its progress; every teacher will work from a clearly formulated social and economic philosophy; and the pivotal and central fact in public schooling will be at last a social ideal.

Since the publication nearly twenty years ago of John Dewey's epoch-making little volume, *School and Society*, pedagogues have recognized that formal education to be effective must adjust itself to the outside world. Vocational education and vocational guidance are a long stride toward linking school and life and making education at once prepare for and affect the world of practical affairs. But too often this adjustment has been only piecemeal, a link here and there between certain details of school and life or between certain departments of instruction or even whole schools and some single aspect of social activ-

ity. Herein lies the weakness of exclusively vocational schools directed solely to the creation of wage-earning power in special professional, commercial, or industrial lines. And herein lies the weakness of much intelligent endeavor to illustrate instruction from the outside world and to take up in class discussion definite topics of public interest. All these gropings toward unification of school and life fall short of that socialization which goes to the root of aim and method; infuses into ground plan and trivial detail of education the spirit of constructive sociology; and sets in the heart of every teacher the question not simply "How can I best teach this child to read, write, and calculate?" but "How can I best fit him to survive in the world we know and also to help bring to pass the better world of which we dream?" Here is the growing point of education; here the direction of its future progress; here the line beyond which we most need to widen our horizon and reach out for new methods and ideals. For too often in the past, school training has been not only formal and academic, but largely selfish as well, setting a premium on individual acquisitiveness rather than group coöperation. Social interests, social habits, social ideals are not the stuff of which the average recitation is composed; and still less is the average classroom recitation planned to be a part in any comprehensive scheme of social betterment.

But with the entry of the United States into the War has come a great resurgence of the civic sense of

educational agencies. This consciousness has so far been in the main directed toward the obviously patriotic and military types of national service: enlistment in the army, military training, purchase of Liberty Bonds, and Red Cross and relief work of various kinds. But such wholesome civic spirit will find a broader and more permanent expression. "The War," writes our great American school master, President Wilson, in his appeal to American school officers, "The War is bringing to the minds of our people a new appreciation of the problems of national life and a deeper understanding of the meaning and aims of democracy. Matters which heretofore have seemed commonplace and trivial are seen in a truer light. The urgent demand for the production and proper distribution of food and other national resources has made us aware of the close dependence of individual on individual and nation on nation. The efforts to keep up social and industrial organizations in spite of the withdrawal of men for the army have revealed the extent to which modern life has become complex and specialized.

"These and other lessons of the War must be learned quickly if we are intelligently and successfully to defend our institutions. When the War is over, we must apply the wisdom which we have acquired, in purging and ennobling the life of the world.

"In these vital tasks of acquiring a broader view of human possibilities, the common school must have a large part. I urge that teachers and other

school officers increase materially the time and attention devoted to instruction bearing directly on the problems of community and national life.

“Such a plea is in no way foreign to the spirit of American education or of existing practices. Nor is it a plea for a temporary enlargement of the school program appropriate merely to the period of the War. It is a plea for a realization in public education of the new emphasis which the War has given to the ideals of democracy and to the broader conceptions of national life.”

Let us then ask what specifically these ideals are; how they are manifested in the cultural, political, and industrial life of our United States; what are the obstacles to their full realization; and how school systems can contribute to their fruition in national efficiency and the international organization of a democratic world. The head of a great social settlement once said of the even greater grammar school across the street, “We cannot coöperate with the school; it has no social ideal.” Yet if the teacher knows and understands the world and its problems, formulates a plan for human progress in harmony with the trend of evolution, works out the relation of his special subject to this plan, and so presents it as to prepare the pupil for his special destiny, teaching is the most fundamental, far-reaching, permanent, and constructive social service. The splendid response of our country to the call of humanity in this present war, the strides which the United States, all unprepared, has made in two short

years, the stupendous character of her military undertakings, attest the fact that in the past her public schools have done their duty well. But a new future lies before us, bringing to our educational system new problems and responsibilities. To solve these problems and shoulder these responsibilities, what then do we teachers need to know about the world to-day? What relation do the subjects of grade school study bear to social progress? And how shall we teach them to extract their greatest social value?

II

THE WORLD TO-DAY

IN the space of this short study, a complete and scientific sociological basis for modern education can scarcely be erected. We can take at best but a sweeping glance at the outstanding features of the American world by and for which we must shape our program. Yet some such preliminary survey, inadequate though it be, is necessary to give us landmarks for our discussion and to point out the paths along which childhood can be led through reading, writing, arithmetic, history, games, art, science, and manual training into a clearer understanding of the world which soon will be for better or for worse, the stuff and partner of its destiny.

1

CULTURE IN AMERICA

Far more striking for some years past than even our strident and overadvertised materialism, has been the rapidly widening circle of culture and education in the United States.

Vast numbers of people, for instance, are to-day forming the habit of reading who till recently either did not read at all or else read slowly and painfully,

spelling out syllable by syllable the evening paper or an infrequent letter. The trashy novels, cheap magazines, and yellow journals which convince some critics that literature is going to the dogs, are really a hopeful sign. They do not complicate the task of reading by any difficulty in understanding their substance, and thus they train persons to like to read for whom the sheer physical difficulty of rapid reading had been an insuperable barrier to enjoyment. From the cheap novel and flashy journal, such persons graduate, not into Thackeray and Jane Austen, to be sure, but into substantial periodicals like *The World's Work* and the good newspapers, and a new reading public accessible to ideas and information is created. In the school, too, the application to the teaching of reading of new methods based on such scientific study of the reading process as that conducted at the Chicago School of Education,¹ tends toward the same end. Pupils who formerly left school able to read but still for all practical purposes nonreaders, under the new régime overcome their difficulties and learn the joy that comes with rapidity and power.

People who never went to the theater before are flocking to moving picture shows, and the movies do not mean deterioration of theatrical taste but the awakening of dramatic interest in a vast new au-

¹See University of Chicago Press publications: *Studies of Elementary School Reading* by W. S. Gray, *An Experimental Study in the Psychology of Reading* by W. A. Schmidt, *Types of Reading Ability* by C. T. Gray, and *Reading: Its Nature and Development* by C. H. Judd.

dience which the American theater of the future will have to draw upon. People once ignorant of music are playing the pianola and victrola; and while it is all too true that these devices produce lazy man's music and are only one more symptom of a growing tendency on the part of the public to seek entertainment from without instead of engaging in creative play, still free concerts and "canned music" are gradually leading the average family away from "There'll be a hot time in the old town to-night" to something really sweet and fine in musical enjoyment. Cheap productions of great paintings and sculpture, the rising standard of book and newspaper illustrations, the opening of galleries in the smaller cities throughout the United States, all these agencies gradually interest new people in the world of art. Every cottage has its chromo on the wall, perhaps hideous in itself but herald of better things, sign of a dawning instinct for the decorative and expressive side of life.

The force of this widening circle of culture is felt in the realm of education. High school teachers and even college professors often complain that the quality of their pupils is deteriorating, but the real fact is that a sort of people are going through ward school, through high school, even on to college, who never before have gone to school. There are just as many cultivated pupils with a home background of refined tastes, but they seem few beside the hordes who are suddenly beginning to feel the need of education and culture without having any real taste or

liking for it at the start. This situation contains an obvious and wonderful opportunity and a less obvious but overwhelming problem. The teacher is confronted by the well-nigh unanswerable question of to whom her teaching shall be directed? Shall it be directed to the pupils with better advantages and more cultivated perceptions, or shall standards be lowered to the level of the intrushing Goths and Vandals? Of course practically the teacher has to compromise with the comparatively low cultural standards of this vast new public which is coming up to the halls of learning for the first time. She is swamped. The Goths triumph by sheer numbers. She may even be a Goth herself, for they have carried the stronghold of diplomas and invaded every profession.

To illustrate what such a triumph of the lower average means, let me describe a trivial experiment I have made with high school and college students for the last five or six years. It is my practice to ask each of my classes what is their idea of a real gentleman. I find that almost without exception they entertain a strong prejudice against finish in speech and manner, their preference being for the rough diamond who may not know how to choose his forks at a dinner but who has a true heart. This is, I fear, neither a reaction against artificiality nor even the by-product of current shirt-sleeve fiction, but the dislike usually felt by inferiority for what reminds it of its limitations. In the face of this overwhelming prejudice, any pupil who has naturally finished man-

ners and educated tastes will hide them. Children dread the judgment of their contemporaries. Your own little boy, if set down among the street arabs of New York, would painfully acquire their jargon so as not to be peculiar. Popular education does just this in a modified form to that minority of our pupils who come from cultivated families. If the teacher follows the general lead in her instruction, by compromising with the majority, she deprives the average pupils of the stimulus of a higher standard, and the more fortunate pupils of the chance to start from where they already are and forge ahead.

But we are confronted in our classrooms not only with different cultural levels but with widely varying individual ability. Shall we set our teaching-pace by the brighter or the slower pupils and to which shall we devote that scanty individual attention which a crowded class permits? Although it is obvious that the bright child has the greater social value, it is usually said that the clever ones can get along alone; that the instructor should put his extra time where it is needed most; and that the ability of the average must set the pace. This is like giving the right of way to the freight train and not the flyer; and indeed ordinary public education does force the flyers to crawl along behind the slow coaches or derail and try to bump past unguided in the ditch. As some educator has remarked, most of us come nearer doing all that can be done for our average than for our better pupils. Our really gifted students remain largely untaught; and our

only provision for their superaverage capacity is the illogical makeshift of skipping grades.

There are many ways in which the present school system aggravates this cultural and intellectual tyranny of the average. Educational pioneers have at last discovered that grammar school, high school, and even university classes should be sifted and graded so that students of similar power and preparation can progress together at a reasonably uniform rate; yet in most cities, large scale education still means the old overflowing ungraded classes with fixed courses adapted to the greatest number. Manual training and art teachers have fared better than the rest in this regard since individual instruction is so obviously necessary in these branches, but there is a growing tendency to crowd easels and benches even here to the full room capacity as the demand for education increases faster than the buildings.

The mediocrity of too many teachers also helps to level down instruction. Edward A. Ross in discussing education as one of the powerful factors in social control, speaks of the great gain in the partial substitution of the teacher for the parent as the model upon which the child forms itself. "Copy the child will, and the advantage of giving him his teacher instead of his father to imitate is that the teacher is a picked person and the father is not." Consider then the loss if the teacher be not a picked person, picked not merely in the sense of knowing something the child does not know and having the gift of imparting that knowledge; but picked in

being one whose view of life, whose tastes, whose instinctive preferences, whose superficial manners and whose ideals are superior to those of the homes from which the children come.

Yet the matter of mere knowledge is not one to overlook in a quest for personal requirements since information underlies any substantial culture or successful teaching. A recent survey of the preparation of grade and high school instructors in a western state revealed the startling fact that in spite of the required college or normal school diploma, teachers in that commonwealth were still inadequately equipped since in surprisingly few cases were they engaged in the work on which they had specialized in college. What they knew about their present subjects was largely at the expense of the pupils who had passed through their hands. The grade school, the high school, and sometimes even the freshman year of college become in such a case a sort of unsupervised training school for teaching specialists and the students serve as unwitting practice classes.

The result is vicious for both master and pupil, for when the young and poorly prepared instructor, only a little way ahead of his students, attempts to present, for instance, great poetry which is beyond their full and ready grasp, it is all too easy to vulgarize the subject instead of getting the pupil imaginatively aroused and dragging him to the level of the theme in hand. Students in advanced university courses often manifest a stolid

self-satisfaction, lack of imagination, and incapacity to appreciate the beyond-themselves-ness of what they study, an incapacity to rise to it, expand with it and enter into it with dignity, which comes partly from lack of home advantages, but also in part from prolonged contact with immature instructors who have not made themselves at home with culture, and who in the press of teaching, never grow beyond the elementary aspects of things which the intelligent student could discover for himself. Thus the pupil comes to think there is nothing in a subject except what he can see without much effort.

The teacher who gives real impetus to learning and thinking, is a scholar and a pedagogue as well. It is the weighty factual equipment which gives generalization and appreciation their force and truth and liveliness. Every mind cannot carry the weight of exhaustive knowledge and still keep the general view; but that proves not that scientific scholarship is undesirable in a teacher, but that such persons do not belong in the profession. The real teacher is one who, having mastered the factual details without which enthusiasm is mere air treading, can hold them in the hollow of his hand and use them as the stuff for a large imaginative presentation. For example, the only person who can make past literature vital to our day is the person who knows how it was vital in its own, for he alone knows what it *is*. The history — economic, social, political, religious, and artistic — out of which it grew, the foreign influences that played upon and paralleled it, all this

is necessary to understanding present growth and change, to getting below present surface phenomena to where the cumulative forces of past and present are at work. If we believe in evolution, we must wish to be ourselves "on the Lord's side," to act consciously with the forward-going forces. And how act with them till by a study of the course of human progress, we distinguish what they are? Deep, ripe, and exhaustive scholarship, then, is essential to the teaching of any branch of any subject from primer grade to university. It must at this point be admitted, however, that our colleges and universities have not yet successfully combined training in scholarship with training in grade or high school teaching methods. But that scholarship is soon to be demanded of all who seek teaching positions is obvious to those who watch the choice of teachers in all departments of up-to-date school systems. And the absence of such scholarship on the part of many gifted and intelligent instructors has been the ball and chain which still shortens each forward stride in education.

The subservience of our state universities and normal schools to political domination is another important factor in keeping the pace, at least of higher education, well within the average rate. At this present writing, the governor of a great southwestern commonwealth has suddenly cut off supplies from its new university, deeming the common school in which he got his only education sufficient for state welfare, and all further culture — liberal or

scientific — an idle waste of public revenue. The case is flagrant and extreme yet one of the great problems of American education, as indeed of every department of American life, is overcoming just this tyranny of the average, and saving the best culture of our land from stifling beneath the stodgy and self-satisfied perfection of the commonplace. But this is only the reverse side of an amazing and splendid spectacle, a rising average, a more rapid widening of the circle of culture and education than has been witnessed in any age by any other civilization.

2

POLITICS

In political life, the same phenomenon appears. A sort of people are voting in America who never before in the history of the world have shared in the government of any country. The results are apparent in governmental clumsiness and inefficiency ; but those persons who criticize our government for its bungling, often forget the counterbalancing value of the ballot as an educative force. There are two conceptions of government : first, that it is a machine to get done certain necessary public business ; second (and this is the democratic view), that popular government is a means of raising the level of social conscience and intelligence by bringing the people into direct contact with public issues. Our democratic suffrage is a great popular university — unfortunately not as yet coeducational, for while many claims made for

woman suffrage are extravagant, the ballot cannot fail to be a liberal education to women. This view of government does not mean, however, that we should put up with an inefficient administration forever just because it may seem representative. Government must keep pace with the actual level of rising public intelligence, as it has not always done, although commission and city manager schemes are efforts to make administration both efficient and democratic. But the essence of our American experiment is that we should be patient with a certain amount of clumsiness while the public learns by doing.

And learning we are to an extent even greater than is indicated by a liberal suffrage, for suffrage itself is becoming much more educative as government changes its character and grows more and more complex and comprehensive. Not so very long ago, governments existed to protect the nation from within and without by police and military power and to collect taxes for the support of these defensive agencies. We are now in the throes of a great struggle which has raised this vestigial governmental object to a temporary position of paramount importance. But for the modern world, this is an abnormal situation, precipitated by a people out of step with international progress. In years of peace, defense, though essential, is insignificant beside the great constructive social activity of the state. Life and limb, health, morals, happiness, wealth and comfort, education, culture and the arts,

science, industry and agriculture, housing, city planning, recreation; the whole intricate machinery of daily living, eating, sleeping, and going abroad to work and play; all these occupy the attention of department after department, official after official of our city, state, and national administrations, and it is to the direction and improvement of these various phases of national life that the revenues of taxation are normally directed.

This new emphasis in government, manifest in the conduct of every unit from village to nation, is made far more significant by the increasing tendency of American legislation to be direct instead of indirect and representative. Laws are the steps up which we climb toward what we have glimpsed but not yet surely reached. Men progress from bondage to freedom not by overthrowing but by *becoming* the law, by making the guiding principle a part of their own nature and not an outward formal restriction upon conduct. Any law is in its existence and enforcement an educative fact, but the initiative and referendum put the citizen to school for life, especially when exerted over the wide topical area now included within the field of legislation. The multifarious departments of local and federal government deal with subjects upon which the average voter has scarcely thought till called upon to elect candidates for office. The bills introduced into city councils and state legislatures concern questions new to the average popular representative. Government more and more opens the eye of the officeholder to

the essential solidarity of humanity; exerts upon all who move in the political arena a more and more liberalizing and stimulating influence; demands of public servants and voters alike a greater and greater degree of vision, intelligence, and efficiency. And now more than ever in America will this be true as the political horizon of our country widens to include international as well as national issues. The voter of to-morrow, by simply attaining his majority, becomes an arbiter of fate for men across the sea who until to-day never seemed to move upon the same life current as himself; of whom he knows and understands little; yet whom he must know and understand if international peace and coöperation are to be more than a poet's dream.

3

INDUSTRY

And what is the status of our industrial world to-day? Extreme specialization in processes and occupations; a resulting decay in apprenticeship which necessitates *school* provision for vocational education; centralization of industrial control; and intricate and absolute interdependence of the whole fabric of productive activity — these are the well-known hall marks of our modern industrial organization. But there are two changes in this familiar system which we must learn to anticipate; of which, in fact, the signs are rife: the socialization of production to a much larger extent than we have been accustomed to expect, and the democratizing of industry

as the workers themselves share more and more in the direction of business. As evidence of the socialization of production, I need mention only municipal ownership of public utilities, streets, water power, light, gas, electricity, transit and heating systems; and national ownership of natural resources, the post office, the parcels post, and perhaps of the railways and a merchant marine. Moreover, minimum wage laws, working men's compensation acts, laws governing the hours of labor—in fact all government regulation of industries, whether state or national, is a very positive semisocialization. We are living under a progressively socialized system of production where the general public as voters exercise more and more supervision over the conduct of business if they do not actually conduct publicly owned business enterprises. And if other socializing forces had been lacking, the War would have written the death sentence of individualistic business method; for the sudden vast centralization of transportation, commerce, agriculture, and industry in this country and abroad and their common direction toward a public purpose which have arisen as a war economy, must remain in part at its close as the natural and efficient productive system of a social world.

Mr. Louis Brandeis, during his testimony before the Commission on Industrial Relations as to the causes of industrial unrest, voiced an interesting opinion concerning the democratizing of industry by giving the workers themselves a share in the direction of business. "My observation leads me to

believe that while there are many causes contributing to unrest, there is one cause which is fundamental, and that is the conflict between our political liberty and our industrial absolutism." Mr. Brandeis goes on to show how while every man supposedly has his voice in the government, industry has been a state within a state, an absolutism within a democracy, an absolutism in which the worker has no vote. This absolutism may be very benevolent, but still the worker has no voice in determining the conditions under which he works, the wages he gets, or the general conduct of the business. "These problems," he says, "are not purely the employers' problems. They are the problems of the trade — of both employer and employee. No mere liberality in the division of the proceeds of industry can meet this situation. There must be a division not only of the profits, but a division of the responsibilities; and the men must have the opportunity of deciding in part what shall be their condition and how the business shall be run. *They also as a part of that responsibility, must learn that they must bear the fatal results of mistakes, just as the employers do.* Unless we establish an industrial democracy, unrest will not only continue, but in my opinion will grow worse." These are not the words of a radical and an agitator, but the utterance of a man who has a life job in the most conservative corporation in the United States, our real governing body, the Supreme Court.¹

¹ See similar statement of federal commission to investigate shipyard labor troubles and I. W. W. activities in mines and lumber fields.

Side by side with brutal outgrowths of industrial tyranny like the recent race riots of East St. Louis, there is abundant evidence that the industrial democracy of which Judge Brandeis spoke is on the way. The fact is recognized even in capitalistic strongholds. Examples of profit sharing, too numerous to mention, very frankly admit the rights of workers to be larger than we had supposed. There are businesses where a representative of labor sits on the board of directors. One reads of the establishment of numerous coöperative enterprises, especially on the Pacific coast. The Federal War Labor Board has already stated in its program and the Congress of the United States has written into the 1918 Man Power Bill the proposition that, for the period of the War at least, employers shall bargain collectively with their employees; that in case of failure to reach a mutual agreement, differences must be settled collectively through the Federal War Labor Board; and that failure thus to bargain or submit unsettled differences shall automatically waive all draft claims of either employer or employee for exemption based on supposed industrial service to the government in her hour of need. As a measure of war efficiency, the government of the United States has established the principle of industrial democracy. And last but most significant, even before the War, the power of organized labor in determining business policy through collective bargaining and through the exertion of such political influence as secured the passage of the Adamson

Act, is proof positive that *whether we like it or not*, a new element is entering into the industrial councils of the nation. Just as politics and education are feeling the new democratic influx, so industry must anticipate and prepare for the same readjustment.

That this industrial readjustment will be slow and difficult is easy to foresee, perhaps even more difficult than the political struggle for representative government and popular suffrage, extending through the centuries and punctuated by such bloody crises as the French, the Mexican, and the Russian revolutions. The mutual attitude of the two parties to the industrial contest is not suggestive of ready compromise and conciliation. A writer, in a current weekly, strikingly pictures the limitations in the democratic vision of our capitalistic class and all those whose interests and ideas lie upon the capitalist's side. "A man acquainted with political affairs who will spend three months in Washington meeting business men coming on war business to the national capital from all parts of the United States would find it difficult not to conclude that American business men, all in all, in spite of their splendid patriotism, are the most reactionary class of industrial rulers in the civilized world. For an astonishing number of them, the whole labor movement, which has given us trade union governments in the Antipodes, cabinets speckled with Socialists in virtually every free country in Europe, and a labor man as prime minister of England, is not a movement at all. It is nothing but a 'trouble.' The very demo-

cratic impulse that is shaking and remaking the world, thrusts a finger in their factories, and they see nothing but 'labor trouble' invented by outside agitators."

This is natural and explainable enough. The average business owner or manager still thinks of his business as peculiarly and privately his own. Let a strike occur in his factory: nine times out of ten he would grant the demands of the strikers if that did not involve dealing with a trade union; nine times out of ten he is a kind-hearted and generous person who would put his hand in his pocket quickly enough to help a worker in distress if only the distress came vividly to his attention in an accidental way. But he will waste money in a losing fight, close his factory, call in troops or hired police, risk the shedding of blood, refuse all the appeals of common humanity, close his mind to logic, self-interest, or friendly persuasion simply because, as he puts it, he will have no one dictating to him how to run his business. *His* business: in those two words lies the root of trouble, the key to his state of mind. There is nothing remarkable or inhuman in all this, however socially awkward the results may be. For centuries, law has existed for the protection of propertied interests; money and privilege have been the way to ownership; labor has been regarded solely as a commodity to be bought and sold in the cheapest market. Naturally, the man who has put the original money into an enterprise thinks he owns the business; the managers whom he had dele-

gated think of the business as his and theirs to govern as they choose. The idea that it may also be the business of the clerks and operators who toil in its offices and factories is alien to their way of thought. Yet these others too put into the concern their work, their brains, their time, their interest, their whole productive energy. They too depend upon its conduct for the whole fabric of their lives, depend on it, in fact, much more completely than the owner, who probably will have other interests and resources. In a terribly vital sense, it is *their* business, into which they put their all; from which they receive their all. Yet *this* fact there has been little in life, in law, or in education to make the owner understand. He begins to see that his factory is in some occult way the business of the government; grudgingly or ungrudgingly, he complies with legal standards of hours, pay, safety, and sanitation. But that it is the business of his employees as well, he cannot feel. If you would understand the spiritual tragedy of King John signing the *Magna Charta*, of a Tsar creating a Duma, or of the House of Lords yielding their veto, study a business man in the throes of a successful strike. There is a pathos in conscientious reactionism which we often overlook.

Yet gaze now at the other side of the same picture. The summer of 1916 witnessed the passage of the Adamson Act, whose provisions most men will sanction yet whose method of passage many will deplore. Refusing to arbitrate, wielding its new-found power

of organization, labor fell back upon the stone age argument of force and compelled the passage of the measure. It is easy to see where labor learned to use this method. For centuries capital has manipulated government and legislation for its own ends; and it is not strange that now that labor has at length the power, labor should follow suit! In Russia to-day, we see the frank expression of serf and wage slave philosophy. The worker would take over industry; the peasant would take over landed estates. To the syndicalist, the maximalist, the direct actionist, all industry is as emphatically the property of the workers as, to the capitalist, it is the property of the owner. Invested capital, enterprise, business imagination, the creative idea are nothing! Labor is all: labor creates ownership. And the bitterness of the proletariat is no less black and stubborn than that of capital. On the one hand, the blindness of long and undisturbed possession; on the other, the blindness born of age-long injustice and oppression. Here is the situation which Galsworthy has drawn so sympathetically for England in his early play of *Strife*. Here is the situation which produced the industrial ferment of the first few months of American participation in the War, months when labor feared that the United States, repeating the now rectified mistakes of England, would in the name of patriotism take from labor its new and hard-won standards of hours, work, and pay. Here is the situation into which as formers of an internal policy, we are sending year by year the

products of our public schools. And here is a situation which it behooves the public school teachers to study, with prejudice against neither side and with sympathy for both, in order to determine the subtle psychological causes which make of industrial readjustment so thorny and steep a path; in order to remove the barriers of misunderstanding between class and class; in order to bring capital and labor together in generous and friendly coöperation for a larger end.

4

NATIONALISM AND INTERNATIONAL POLICY

The expansion of the area of our political duties and activities, emphasized by the War and certain to be definitely outlined in the program for international peace and coöperation at its close, brings sharply before the United States the necessity for evolving a conscious national spirit, a national aim, and an international policy.

It is a platitude that the United States has as yet no such spirit, aim, or policy: and it is seriously questioned by many thinking persons whether this lack of nationalism is not just the priceless American virtue; whether lively national spirit and definite national aims are not at once a menace to the world and a shackle upon national progress. Is it perhaps the crowning liberalism of American citizenship that it implies nothing in common with other Americans save our common humanity? Might not the development of a sturdy and self-conscious American-

ism lead at length to the same national egotism which has brought Germany to the conviction of her cultural superiority, of her right to exploit or displace all supposedly inferior peoples, and of her sacred duty to Prussianize the world? May not we too, in striving for the evolution of a strong, differentiated, national culture, ultimately rear a Chinese wall of exclusion at our intellectual frontiers; may we not limit our national imagination, develop cultural intolerance and inhospitality, undermine our sense of humor and proportion, shut off the wholesome stream of outside influence which has so largely contributed to the formation of our race, our language, our culture, and our ideals, cripple and narrow our national life by inbreeding, and produce one of these days an America-mania different from but no less obnoxious than the idolatry of Germanism which has made possible not only the present war itself, but all those special phases of Prussian military tactics which have proved so incomprehensible to humanity at large?

These are indeed dangers which must be squarely faced by educators before agreeing, as we are in these days so often urged to do, upon a scheme for fostering through schooling a crystallized, conscious, American national spirit as distinguished from the English, French, German, Russian, Italian, or Japanese national spirit of other races. We do not wish to develop an arrogant Americanism partaking of the now obvious vices which the War reveals as having lurked in the very texture of the finished and

so often charming life of Germany before the War. And if those vices are the logical outcome of any nationalism whatsoever, then indeed we shall not care to develop a racial sense at all, but shall rather rest content with the ill-defined individualism of our former policy, an individualism well characterized by our attitude toward immigration, which we talk much of assimilating yet which we satisfy ourselves with denationalizing.

The War, however, cannot but call to our attention certain practical advantages of a more lively national consciousness than we in America have yet achieved. The immense mass and impact of United Germany have dealt civilization a blow from which it still is staggering, and while undeniably dangerous as an aggressive weapon, this national strength, flowing in other channels, might have enormous value for the world. At the outset of the War, what brought the whole human, industrial, commercial, cultural, and educational resources of France, almost overnight, into the service of the nation? Danger of invasion, you perhaps will say. The instant need of holding soil on which to lead French lives in the French way did indeed make the response immediate; but what created such effective patriotism? The consciousness of every French man, woman, and child of being French and of what it meant to be French rather than English, German, or Italian; the consciousness that all that France held dear was threatened by a deadly foe, that the great history of the French people called from the past for con-

tinuance and completion; the consciousness bred in every Frenchman from childhood in the schools of the Republic that to the government of which he himself is a responsible director and from which he derives his training, his comfort, and his safety, to *that* government in her hour of trial, he owes all that he has or is or can at best become. *These* are the factors which produced in France at the beginning of the War a solidarity which withstood alone and comparatively ill prepared the greatest military shock in history; these are the factors which have enabled France to sustain through the long years of war her heroic effort and increasing sacrifice. The United States has never had such a constructive patriotic program. The War has indeed brought to America a fuller pulse of national life; and each person who has given in time, money, or effort, to the common cause has shared the national awakening. Never before have the young men enrolled in our army felt so thrillingly that they are all Americans; never have Americans so clearly seen what this land of ours at bottom means, and what are those principles of human freedom which our people stand ready at any cost to save. Like all unselfish wars, this struggle has produced a renaissance of national idealism, a consecration to the things of the spirit, an uplifting willingness to do and dare in the cause of right. But this awakening to our national unity, this response to service came more slowly and less effectively in America than we would wish. The educational foundation of patriotic responsibility had

not been laid so deep as in older, more self-conscious countries. At the close of the War, unless some special and united effort is put forth by educational authorities throughout the land, the glowing warmth of patriotic enthusiasm may cool again into our old indifference, and another calamity may be needed to spur us once again to think and feel on national lines.

This would mean for America a loss not only in national strength but in individual culture. To feel and think in terms of many men is to enlarge the personality. In one of his last published articles, William James wrote that the great problem of modern civilization is to find a moral equivalent for war, a social motive sufficiently powerful, a collective experience sufficiently vivid to arouse a whole people to an equal consciousness of unity and stir it to equal coöperative effort. Perhaps this moral equivalent for war can never be evolved. But if it is to come, it must rest upon the same basis of national feeling and desire for national service. The value of a war is that it shocks us out of self; leads us to think in terms of moral values and of larger social units than commonly come within our range of calculation. The self, the family, the chum, the gang, the school, one's social set, the business firm, the neighborhood, perhaps the community, less probably the locality, seldom the nation, and almost never humanity throughout the world — here is the history of social consciousness in the average individual. To tamper with this expansion of human

interest at any of its stages is fatal to moral growth. For instance, to break down the child's loyalty to his chum or gang by any miscalled honor system which turns each individual into a spy is the greatest mistake in ethical pedagogy. It destroys the highest social loyalty the child yet knows before a wider loyalty is born to take its place and, instead of removing its limitations, kills the golden quality itself. On the other hand, it is the soundest sociology to stimulate consciousness of the group next above that with which men's present interest is engaged. There is no such thing in evolution as skipping grades. We must climb the ladder rung by rung. The nation is the largest social unit which the average mind can comprehend, and in the present imperfect state of human advancement, we shall do well if we secure a peace time sense of the unity of national interests and ideals. To think nationally is the first step toward wider international sympathy; it is the historical link in the chain of progress; the link to whose weakness is due the Russian catastrophe; the link we in America have never purposefully forged.

Domineering nations are indeed the weeds of history and tend to choke out other valuable growths, but the world's quarrel with such peoples lies in the form and not the fervor of their national spirit. If, then, a national consciousness must be our goal, what form shall we wish it to assume? What object can we set before our citizens which will have impelling force yet never ripen into national aggression? The logic of events is giving us the answer.

We live in stirring times. Little by little, century by century; from the Helot uprisings of ancient Sparta and the slave revolts of classic Rome; from the days of Magna Charta, of the Jacquerie in France, of Cromwell in England, and George Washington in America; through the bloody terrors of the French Revolution and the bitter agony of our Civil War; little by little, century by century, man has won nearer to democracy, nearer to a world in which, free of tyranny and oppression, free of bigotry and intolerance, free of poverty and ignorance, each soul shall reach the full fruition of its individual powers. Abolition of slavery and social caste, religious freedom, universal suffrage, popular education and government recognition of the right of labor to a living and a life, these were democratic gains of which America was proud. But the goal was not yet surely won, and we scarcely saw as yet the full implication of the word democracy.

Then came the War, waking us from our placid acceptance of our good fortune and bringing to us a clearer and more comprehensive understanding of democracy. With the threat of its extinction, came a new love for our heritage of freedom and a new determination that "government of the people, by the people, and for the people should not perish from the earth." And now at last the burden of defending democratic institutions has fallen on America; President Wilson's great phrase "make the world safe for democracy" rings across two hemispheres, a new battle cry of freedom; our President has become the

spokesman and moral leader of the Allies; and to us the nations look not only for the final military victory but for the democratic example which shall form the basis of the coming peace. The United States is the great social experiment of civilization. We have as Americans not only to fight for democracy on the shell-scarred plains of France but to establish democracy firmly and successfully on our own soil, there to stand as a model and shining inspiration for the world. And we have as Americans not only to construct the social framework of democracy but by its human product to justify democracy to all the earth. To be a democracy in name and fact, to live as well as die for our ideals, here is the national purpose for which we must retain through education the thrilling urgency of war-engendered patriotism.

“Peace has her Belgiums” whose cry went long unheeded in the days before the War. Socially, religiously, legally, industrially, politically — is there need to enumerate our failures? After years of effort, we had at length secured a federal law prohibiting interstate traffic in articles manufactured by child labor. This law did not affect concerns which cater to a local market; and in laundries and tenement occupations, in theaters and shops, in the street trades so dangerous to life and limb and budding soul, even in industry, evading infrequent factory inspection, children were after its passage still employed in many and many a state throughout the Union. But the law was a beginning and enunciated a forward looking principle. Now the Su-

preme Court has, on a mere technicality, declared the bill unconstitutional. The great southern cotton mills are calling back the children to their looms; the fight must be fought again; another generation must stagger prematurely with the load of toil. Is it democracy thus to prey upon the weak and rob the nation at its very fount and source? We have long known that no woman can live decently on less than eight dollars a week, yet the average for working women is nearer six! Is that democracy? In a western mining state, a great corporation elected, owned, and operated every political official in its county, including the judge in whose court cases between this corporation and its employees were tried. Was that democracy? And when the understandable discontent of the miners in that district with these and other conditions of their life and work culminated in organized agitation, a long and bloody strike ensued because of the refusal of the company to meet with, treat with, or recognize the collectively elected representatives of their employees. Was that democracy? The terrible story of East St. Louis is still vivid in our minds, the story of how the bitterness of a long industrial struggle coupled with the stupidity of race hatred culminated in a night of savagery which an eye witness stigmatized as "worse than Belgium." Indeed and indeed, America was scarcely a democracy.

And when our methods were in themselves democratic, they were often far from being efficiently and successfully so. From day to day as the War

went on, one weakness after another in our body politic appeared. The mutual failure of labor and capital to reach a working agreement, which we tolerated as a mere annoyance in times of peace; suddenly in this hour of peril when our very national existence depended on swift production, was seen at last in its true light as an unpardonable and calamitous national negligence. In the copper mines of Arizona, the Pacific oil and lumber fields, and the packing and the shipping industries, the industrial turmoil which we at first explained as German propaganda, a federal commission has attributed to faults long latent in our industrial situation. We have allowed labor to remain ignorant, capital to remain democratically unprogressive; and now we see the slowness with which uneducated labor and undemocratic capital subordinate a grievance to national ideals. The sluggish, expensive, reduplicative, diffuse, and blundering system which we have long accepted in lieu of government, suddenly betrays its incapacity when called upon to act in national defense. The inconsistency of our legislative economy reveals itself when, with Anti-Trust laws upon our statutes, we consolidate war production in the interest of efficiency. The laxness of our civic habits comes strangely into light when we must reorganize municipal police and sanitary codes to make our cities safe recreation centers for our soldiery. Feeling here and there with subtle fingers, the great strain of war has found out one by one the weak spots in our national life. We have stood the

strain — splendidly. But we know where we have felt it most. After the War, let us take stock of our democracy and recast our institutions in a finer, purer, stronger democratic mold. Count Okuma, "the oldest, most experienced, and ablest statesman of Japan," watching the present occidental conflict with his impersonal vision, foresees in it the death of European civilization. It is for nations like the United States which may emerge still unbroken from the struggle to arrest the force of dissolution; to lift, purge, and fortify our civilization; to keep in every phase of life "those heights" which, war inspired, the national soul "has soared to reach"; to make of the period after the War, not the twilight which the Orient sees falling upon the western world, but "another morning risen on midnight," a rebirth and reconstruction.

But to recast our institutions in this democratic mold is the means and not the end of national consciousness. Peoples, like individuals, have heretofore been spurred to effort largely by the need for self-protection or the desire for larger spheres of power through material possessions. It will be for America to shift the emphasis. Not the acquisition of territory at the expense of other nations, not the humiliation of other races, not the exertion of power in the concerns of other peoples than our own shall be *our* aim, but the justification of democracy by its human product, the enrichment of personality by a freer and fuller common life. For such an emphasis, our times are ripe. The War has

awakened us to those deficiencies in our democracy which limit not only our national strength but the material welfare of our individual citizens; and it remains only to apply these hard-won lessons to our political and industrial organization in order to give to each American the economic foundation for personal culture. Our national resources are tamed and harnessed to the wheels of industry; the basic struggle for existence in America is won, and abundance waits on man for distribution. A population blent of the hardy and adventurous elements of every nation holds our soil. The brilliance and vigor of our climate is at work bronzing and energizing our racial stock, quickening the pace of life, and eliminating generation by generation the weakling and the sluggard who survive in milder, grayer atmospheres. To achieve a rich and resourceful background of national culture, it remains only to shape this rough-hewn substance into a form expressive of its inner meaning; to create in manners and customs, in art and music, in poetry, fiction, and drama, in dress and architecture, in commerce, industry, and agriculture spontaneous outgrowths of American feeling; modes, and materials of life assistant to our human development. Where the American home clings to the soil with the homely weight of native stone, simple, spacious, and hospitable, matching the rock-strewn slopes from which it rises in fit and natural beauty; where the business structure springs to heaven with the daring leap of high finance, we have achieved American architecture; made of our

shelter a larger body, flesh of our flesh, bone of our bone, filled by the same soul. When *every* life is lived to its full measure, when every act and tool of life share this expressiveness, the purpose of American national consciousness will be fulfilled.

This purpose has in view, however, no narrow, self-centered culture. A mode of life reaches perfection at the moment when it ceases to be valuable. To be oneself most fully and completely, yet to be affable to the new and strange, tolerant of the different, interested in the infinite variety of the world's human output, and constantly adding to one's nature new congenial elements — *that* is to make the most of oneself as a human being. No gain at the expense of another is a gain in personality; it is a "deadly deduction" from the sum total of our being. As I appreciate and enter into the life and tastes of my brother, I become a richer nature, appropriating vicariously his virtue for my own. I share with him his superiorities. So also with nations. To study and understand another national culture, is to become that much the richer by the contact. The world will be humanly poor only when it is uniform. America is the living proof that the European War was unnecessary, that varying cultures can meet and interpenetrate — America, the land where the sons of many nations live freely side by side in mutual respect, contributing to and sharing a richer and more varied common life; a land of provinces, where East and West, North and South, mountain and prairie develop their own man-

ners and customs, creeds and dialects, art and literature, yet where North and South, East and West, mountain and prairie join hands in union, sharing a common aim, breathing a common spirit, *e pluribus unum*, now and forever, one and inseparable! Our international policy, therefore, must surely be one of tolerance and coöperation, interchange, and federation for a common human end.

To be specific then, we need and are indeed evolving, to meet the responsibilities of the new world-era now opening before us, a lively national purpose to be the most efficient and complete democracy, intellectually, industrially, politically, and socially in the civilized world; and an international policy which would apply these democratic principles co-operatively to all the nations, guaranteeing to every people its free foothold in the sun, encouraging the flowering of every racial culture, great or small, facilitating the interchange of human values throughout the world, and providing for the maintenance of this international democracy the machinery necessary for its security. "We stand for the immediate establishment, actually as a part of the treaty of peace with which the present war will end, of a universal league or society of nations, a supernational authority, with an international high court to try all justiciable issues between nations; an international legislature to enact such common laws as can be mutually agreed upon, an international council of mediation to endeavor to settle without ultimate conflict even those disputes which are not

justiciable" and an international combination of forces to uphold its findings against any outlaw from the common lot. What form this League of Nations may assume, it would be premature to prophesy. But America must stand before the world as the champion of "a concert of power, an organized common peace, a world safe for democracy."

5

PREPARATION FOR SOCIAL CITIZENSHIP

American life, then, cursorily reviewed, presents four striking aspects; a rapidly widening circle of culture; a progressive socialization of production and democratization of industrial control; a system of direct and popular government which, while liberal and educative, demands of the citizen increasing intelligence and efficiency; and a growing national consciousness which seeks greatness through excellence and international coöperation. For the complex tasks of her national and international future, America is whetting her tools. But the educative work of life is slow; can we not accelerate its deep, sure processes?

For how well, in spite of our widening circle of culture and education, are we as yet prepared to meet these political and industrial problems of our daily life? And what is the contribution of our common schools to a more intelligent citizenship and a better social order?

Is the average industrial worker or the average

American citizen, for that matter, fitted to take over a responsible share in the conduct of big business? This new socialization of production, this new democratization of industry is taking place at a time when, owing to excessive specialization of industrial processes and the accompanying decay of apprenticeship, industry is unable to train either its operatives or its managing directors. Industrial education is the response to this need of industry for trained workers; higher technical schools are the response to its need for skilled supervisors. Now the time approaches when the operative must join in industrial management; but what conception of the whole intricate problem of manufacturing and selling shoes can an operative have whose only connection with the matter is to run a buttonhole machine day by day, week by week, month by month? How wise will his vote be in deciding the policy of the concern? Yet as a union member or a voter in a city where franchises are up for approval, he is probably contributing his share to business administration. The outsider who, even in sympathetic mood, attends trade union meetings, is constantly impressed by the inevitably one-sided and narrow character of their deliberations. The workers cannot see the business of manufacture as a whole. They see their own corner with terrible distinctness; the rest is blank, not because of stupidity or malevolence on their part, but because the highly specialized modern factory can never give the operative the connected view of an industry as a whole which is

necessary if trade unions are ever to coöperate intelligently in determining conditions of labor and pay; if popular legislation is to be fair, constructive and productive of prosperity; and if state and municipal ownership is to become more than a by-word for inefficiency.

It will be noted here, perhaps, that I speak not of the need of labor for industrial skill but solely for business intelligence. The matter of vocational training is indeed vital.¹ Sooner or later, in the trade schools of our country, every American youth of either sex will be given adequate technical preparation for wage-earning work. But the ordinary trade training which has now become a part of every up-to-date school system does not wholly meet the new emergency. Trade Schools study *mechanics*; they seldom study *business*, and the grade schools in which the bulk of our population receive their only education give their students little conception of the great economic and social forces which will determine their whole after life.

Does everyday experience on the other hand prepare the worker any better for his responsibility in the conduct of socialized or democratized industry? Our daily life is fragmentary. At a time when the duty of large-scale social thinking is thrust upon us, our daily round brings us small-scale, fractional experiences. We see life in cross section. The city child seldom sees the whole of any process. He

¹ See *The People's School: a Study in Vocational Training* by the author.

eats the vegetables upon the table. He may trace them to the grocery. Of the middle man who handles, of the railway that carries, and of the farmer who plants and cultivates them, he has no picture. The "store" is the Alpha and Omega of his economic thinking. The intricate human business of production has no more place in his mind than in the magic tale of *Aladdin and the Wonderful Lamp*. To the country child, manufacture and commerce are equally mysterious. School, industry, the daily round — none has as yet equipped the citizen for the industrial task whose performance will determine his own happiness and the welfare of the productive agencies of the nation.

The school has ignored the problem; daily life obscures it; the modern organization of industry has only added to its complication. For, as we have already pointed out, on the one side industry has produced the capitalist employer, separated from personal contact with his workmen; regarding them more or less inevitably as cogs in the machine; and feeling toward the labor organizer who dares to meddle with his factory much the same sense of personal outrage as the husband who goes out with a gun to seek the villain who has touched his own, private, personal, and particular wife: while on the other hand, industry produces the labor organization, which, with growing power, submits less and less willingly to arbitration and looks more and more to legislative domination. On the one side, the capitalist who talks about *his* business; on the other

the laborer who talks about *his* rights; on the one hand the capitalist who cannot understand industrial democracy; on the other, labor which is unprepared for industrial democracy. Public education exists to reconcile such conflicts. *Government ownership and the labor movement are a challenge to our school curricula.* The day is past when we can argue for or against them. Labor organization with all its power is here; government ownership with its demands upon civic enterprise is here; and it is the problem of the schools to make public ownership efficient and labor organization safe and intelligent by education.¹

For handling general political questions, the voter is perhaps somewhat better equipped. Politics has long been the *pièce de resistance* of newspaper articles and male conversation. From the welter of partisan press notices, fragmentary gossip and street corner rumor, something like the truth about local matters may at length emerge for the guidance of the well-intentioned citizen. But what preliminary knowledge or ideals does the grammar school graduate bring to his initial vote? What conception has he of community life with its problems and mutual responsibilities? What vision of American destiny? What dream of "the parliament of nations, the federation of the world"? How familiar to him are the larger political issues upon which he will be called

¹ These labor problems become even more acute at the close of the war, when soldiers must be reabsorbed into industry, commerce, and agriculture at the very time when war production ceases.

to ballot? How dear to his heart the progressive laws his representatives will be called upon to pass? What understanding has he acquired of European nations, of our common racial origin, of our unity of language, our partnership in history and culture, our interdependence in commerce, our common problems, and the essential solidarity of our interests and theirs? What in short besides teaching him to read and write and figure, sketching a dry outline of our own history, baring the fleshless skeleton of civics to his uninterested eye, and then leaving him to the mercy of the press, has the grammar school done better to equip our future voter for his political responsibilities?

It is easy to explain the failure of education to grapple with such industrial and political problems. The public schools live by taxation; they must offend no section of influential opinion. Education has been so occupied with being safe that it has often become vapid. To teach socially, one must have a social theory. But a social theory above all things has been forbidden for teachers as dangerous, and to have no constructive ideas about life has been if not the *ne plus ultra*, at least a highly acceptable point in pedagogic qualification. The urgency of the present crisis, however, forces not only on individuals but on whole school systems the necessity of formulating some coherent social program; of relating the course of study to this program; and of sending pupils forth equipped with definite social standards and ideals.

It may be hastily conceived by some readers that I intend to advocate direct and formal teaching in the grades of civics, economics, and sociology. This is by no means my intention, although, in the light of past experience, it is not an unthinkable proposition. The trend of subject matter has been downward in the educational system. The high school of to-day is the college of yesterday; the grammar school of to-day is the academy of yesterday. Perhaps the grammar school may some day assume the high school problems of to-day. It is only a matter of time till economics and sociology will have as stable a position as history in high school curricula. And are land, labor, and capital, division of labor and specialization, bargaining and the determination of wages and prices, rent, interest, and the rest so abstruse and complicated that the twelve- and thirteen-year-old grade school child could not work out in class games, class discussions, and visits to neighboring factories and markets some conception of these factors upon which his whole future wage-earning life depends? I understand that an elementary text in economics for grade pupils is already on the market.¹ Perhaps such formal teaching, transformed from existing college courses in both method and matter, may some day be an answer to our problem.

The design of this present book, however, is merely to suggest how the current subject matter of grade school teaching may be so manipulated as to give

¹ Frank Leavitt, *Elementary Social Science*, The Macmillan Company.

children indirectly and in a manner interesting and within their comprehension, some knowledge of the origin and growth of social institutions and the nature of current industrial, political, and social organization.

We have before our eyes an example of democracy failing through lack of such educative preparation. Poor tortured Russia, exasperating Russia, deserting the cause of liberty at the very moment when she might have won eternal victory. "Look at Russia," says the political reactionary. "There is democracy! Is that the sort of government we want?" But Russia's blundering to-day is not democracy. No! It is the aftermath of Tsardom. Russia sowed the wind and she reaped the whirlwind; Russia sowed autocracy and she reaped revolution; Russia sowed tyranny and persecution and she reaped anarchy; Russia sowed ignorance and poverty and she reaped the Bolsheviki. In America we too have seen that harvest; we have sowed poverty and industrial ignorance and we are reaping the I. W. W. The cure for that disease is not the sheriff but the school-teacher. It is education that in the end makes the world safe for democracy and democracy safe for the world.

[To teach the child the history of human civilization throughout its various stages, to lead him to understand the forces at work in the world to-day, and to fit him for his share in the common life — this is the function of education. It will be the work of later chapters to point out how education can begin to fulfill this function in the grades. /

III

READING AND WRITING

SINCE the beginning of civilization, the three R's have formed the substance of education, for reading and writing are the tools of cumulative knowledge and communication; and arithmetic, the medium of economic life. By numerical calculation, we hold our own in the face of nature, estimate the chances of life and season, and conduct the business of manufacture and commerce in a social world. Writing and reading, on the other hand, are not only a means but a mode of life itself. For how much of living comes to us through books which we should miss in first-hand contact with the world. By the turn of a page we are whisked to the ends of the earth and walk at ease with their inhabitants; encounter types with which our social round will never bring us face to face; live a hundred lives, pass through a hundred experiences which would never fall to our own humdrum lot. In books, there lives for us "the sacred past that cannot pass away"; we weep with Hecuba upon the walls of Troy; dare with Cæsar at the Rubicon; die with the Spartans at Thermopylæ. In books, all lives and times are ours, not flittingly but to live through again and yet again, draining the

bitter and the sweet, the zest, the pang, and the significance. Geographically, historically, socially, emotionally, intellectually, literature offers us a vast expansion of experience beyond the limited existence we should otherwise live in time and space. An insight into and understanding of life as a whole, an impersonal and objective view of experience, a new power over ideas through their adequate expression, a recreative escape from the limitations of life, satisfaction of our hunger for permanence in things, and a brighter vision of the ideal,

“The light that never was on sea or land,
The consecration and the poet’s dream” —

all these come to us from the great literature of the world clearly and luminously as they never come through the broken lights and darks of the daily life in which we are immersed.

And how much of this expansion and deepening of personality through literature do we give the students in our common schools?

The last decade has, indeed, witnessed a renaissance in the teaching of reading. The slow, old-fashioned oral method, once necessary when both books and literate persons were few and far between, has given place, in part at least and in the upper grades, to silent reading, which has supplanted listening or reading aloud for the average adult in these days of cheap printing and compulsory education. With the introduction of the silent method has come a wider range and greater bulk of reading

than was possible under the old system; and the attempt to familiarize grade school pupils with the best poetry and fiction suitable to their age and comprehension has followed as a natural result of the shifting of emphasis from the mechanics of oral reading to the substance and enjoyment of the matter read. Literature readers and even selected classics have replaced the time-worn collection of declamatory pieces, with some losses to be sure, but also with certain gains. Supplemental reading, credit for books read at home, and encouragement of the use of public libraries, all are designed to foster the habit and the love of reading. And scientific study of the reading process has produced new methods of instruction that advance the child more rapidly to a mastery of the printed page which assures him a permanent means of recreation and self-education. The start has been made toward utilizing reading as a means of cultivation; and the lines are already clearly marked for further progress.

The effort in grade and high school English teaching is naturally directed in the main toward strengthening the student's powers of literary expression and appreciation. This effort has been more successful in its first than in its second aim. My students, with all their glaring faults in composition, write and talk more intelligently than they read. And their mental capacities are almost always far ahead of the books they choose for independent reading. What lengthy English drill the high school graduate

has undergone in his passage through the schools, and how slight its traces on his literary taste! In the course of my own teaching, I have asked pupils from the public high school, from exclusive private preparatory schools, and from private and public collegiate institutions to prepare for me several hundred individual lists containing, to the best of their memory and ability, all the books which they had ever read. These lists were made as class experiments, after discussion of the values we can get from literature that we cannot get from life. The work was ungraded; no credit was given for long lists; and every effort was made to secure unvarnished statements, the whole purpose being to discover what sort of books we had been reading and whether we had selected them so as really to widen our experience. The lists were arranged alphabetically by authors under the rough classifications of fiction, biography, poetry, drama, history, science, art, travel, and essays; and from these lists, a composite was prepared indicating how many persons had read each book. This composite was then exposed for class inspection, discussion, and comparison with the single lists, and was found to consist largely of novels by second-rate American authors, embodying commonplace ideas, dealing with a kind of life with which the students were already familiar, and offering little or no expansion of experience. For many young people, coming as they do from homes where reading forms no part of daily life, it is undoubtedly a gain to read at all; yet in view of the effort that

has gone into instruction, classroom English ought to leave a deeper mark.

This failure of teaching to affect the reading habits of the pupils in our common schools has a social significance not instantly apparent to the practical observer.

Can we wonder that the student who has thus lived imprisoned in the narrow bounds of his own personal experience exhibits a lack of mental affability and imagination, not the flimsy make-believe of fancy, but penetrative imagination, as Ruskin names it, the faculty of entering into and understanding situations other than our own? Yet this gift of imagination is the *sine qua non* of existence in a complex social world. The failure of the Russian offensive which might have forced an early peace and insured the safety of democracy, sprang at bottom from imaginative incapacity. The international alliance, the meaning of the war and its relation to his individual lot, the whole grand spectacle of world-freedom fighting with a deadly foe, had no existence for the timid peasant, product of unenlightened and oppressive ages. The War itself — what was it but the offspring of an unimaginative world bounded by national aims, habits, and ideals? Political corruption and the indifference of voters and legislators to the great social issues of city, state, and national government are indices of our own imaginative lack. The food bill upon which in part depended the outcome of a war for which we spent our men and millions, in time of crisis and

harvest, dragged week after week, month after month, through the two houses of an unimaginative Congress. The prolonged selfishness of capital and labor, the first resistance to food regulation, the apathy of so many women in the face of the call to national service, the strange incompetency of leaders on the shipping board who stood at dead lock while the U-boats took their weekly toll, — these too are but the outcome of untouched imagination.

Therefore, to make instruction tell in cultivating a literary taste which will expand individual personality to the breadth of civic and international life, is the great social duty of our English teachers.

This can be done only by vitalizing our English work; by scrapping the idea that there are classics every child should know¹; by selecting first-rate, fascinating, largely fictional material from all the world's great literatures and setting the children to reading not selections but whole books, just for fun, as fast as they can, over and over again as long as the interest lasts, in attractive — if cheap — library editions, and somewhat as they will. And this vitalizing must begin in the grade school curriculum. For strange as it may seem, just when the child

¹ "There should be a warning against the use of the word 'child' in the titles of books intended for children. Every child apes the adult, earnestly wishes to be older, and deems his childhood a stigma. One of my youngsters was presented by a maiden lady with a splendid volume of verse, but it was entitled *Poems Every Child Should Know*. His remark to me upon the occasion was, 'Gee, I wish I could find a book called *Songs Every Old Maid Should Sing*. I'd fire it back at her.'"

needs the most fluid, most personal, most vital methods, then it is that we have most formalized our English teaching. To the grade school pupil, we offer spelling, reading mechanics, and formal English grammar, necessary but purely technical matters of attainment, the tools and not the substance of reading and writing. Spelling no school system has yet claimed to teach successfully to those pupils for whom it long remains a necessary special study. The average high school freshman brings from his seven-year contact with the elements of English grammar an inability to write an English sentence, plus the notion that grammar is a set of rules for recitation use alone. And very many college freshmen fail to get the substance from a printed page. Have we taught wrong or taught the wrong things in the lower grades? The answer may hold much of both hypotheses.

Spelling is a top for every man to spin in this reformatory age; yet I hesitate to offer my solution of the mystery because it is too much a cutting of the Gordian knot to recommend itself to makers of curricula. Of course, the old-fashioned oral spelling has gone out of date; we have discovered that we never spell aloud in life, that the champion of the oral spelling match cannot always set words down correctly on a sheet of paper; and that to translate oral spelling into writing is a slow process for the penman or stenographer. We do teach written spelling in these later days; yet what a grinding business it often is, and what time it takes which

might be given to reading or to written work! And even if the set spelling lesson be retained (as indeed it must until we find a better substitute, since poor spelling is so effectual a handicap in business life), we must admit that many pupils learn to spell the common words and learn how to acquire those they do not know long before the eighth grade is reached and the spelling drill is discontinued, just as most children learn the mechanics of reading long before the tardy few for whom the reading class is held grade after grade — the quick readers growing more and more impatient and uninterested; the slow readers embarrassed by the competition of their more rapid neighbors.

But if formal spelling is discontinued, what can we offer in its place that will produce better spelling results in the end and be at the time of more educational value to the pupil? Let us look for the answer to the causes of poor spelling! Your thoroughly poor speller is not so much a poor speller as a poor observer. He is probably a poor reader; he probably does not catch the colors, sights, and sounds recorded on the page before his eyes; he probably misses the point of the problem in arithmetic until you have asked him to read it over, looking for what he knows and what he has to prove; he probably does not note the details of tree and bird and flower on his daily walk. His is a lack of concentrated, minute attention and visual observation, and all the rote teaching of spelling in the world, especially the spelling of word lists in which he has

no interest, will not make him spell until this constitutional defect is removed. Authoritative studies of the spelling process ¹ bear out the contention that the problem is one of observation and fixation, and rightly place the emphasis on teaching the child *how to study* his spelling lesson instead of on testing him upon it; but they do not always recognize the wider bearings of this fundamental fact or propose solutions which bring into play the related powers that go to make up not only the good speller but the accurate recorder of all the varied phenomena of life. It remains for us to discover such a solution, which will both develop the powers of verbal observation and furnish an incentive for their use.

In the first place, there ought to be a course in observation of all sorts, including visual, in every grammar grade. The person who will write a practical manual of the subject will confer a priceless boon on elementary teachers.² But nature study; drawing; map making; scout work; flash glimpses of pictures, sentences, words, lists of figures, and single

¹ No grade or high school teacher can afford not to read *The Teaching of Spelling* by Henry Suzzallo, which remains, among many good books, the best practical manual of this difficult art. See also *The Child and His Spelling* by Cook and O'Shea. These books will give the spelling teacher a method which produces a retentive mastery of words taught and power to acquire independently new words as need arises.

² The child needs training not only in visual observation but in the use of all his senses. Every grade school teacher should read Madame Montessori on this subject and familiarize himself further with the Boy Scout manual and the manuals used in the army for the training of scouts, aviators, etc.

numbers ; the old game of listing at a glance a group of miscellaneous small objects or of describing after a rapid survey a person's dress even down to the number of buttons on his coat cuff ; observing and describing the details of an experiment, watching and reproducing a gymnastic drill, a hundred such ways will suggest themselves to the resourceful instructor in which powers of at least visual observation can be daily trained through exercises and games vividly interesting to the children and forming a restful variation from individual book work. Of this sort of drill, spelling games that teach the child to see a word at a flash with *all* its letters will form a natural and entertaining part ; and will introduce the matter of spelling in the precise connection which gives the poor speller his fundamental difficulty.

But how shall we lead the student to apply these powers of observation to his spelling ? How give him a vital interest in the acquisition of new words ? It must be remembered that a good speller is not a person who can spell lists of words from a spelling book, but a person who can write correctly what he wants to say and acquire quickly new words he comes upon in reading or conversation and subsequently needs to use. The only logical incentive to correct spelling is the desire to write. The most natural spelling source is the books, magazines, or newspapers the child reads. Teach an observant child to like to read and write and the spelling will come of itself. No formal spelling then in our ideal

school except as anticipatory preparation for composition in which new words are likely to appear,¹ or as corrective teaching of words used in composition without properly looking them up and hence misspelled. But plenty of using words in writing (and for enlarging the vocabulary especially in writing based on pleasure reading), and plenty of pointing out new words in books and looking up new words in the dictionary *before* the pupils get them wrong. Thus to acquire incidentally in its natural relation to reading and writing, the ability to notice, fix in the mind and master, or to find in the dictionary a new desired word, is the open sesame to successful spelling. All the scientific devices evolved in the skillful teaching of formal spelling can be employed with equal success in an indirect attack upon the subject.

This new method will no doubt be harder for the teacher; she will be always teaching spelling; she cannot devote one half hour to the business each day and call her duty done. But the spelling will be a real and vital tool; the child will have a practical interest in learning to spell a word correctly since he is learning it in order to use it immediately in his written work; he will spell more easily, read more, write better; and the curriculum will be opened up at a new point to the social possibilities of English

¹ Note here how easily the teacher can discover the new words the child is likely to employ in a given composition by talking the subject over before the children write. That is the time for learning to spell the words, thus preventing the initial errors which are so hard to cure.

teaching in the grades.¹ This idea is no longer a mere theory. Madame Montessori's pupils write without spelling drill — just as babies learn to talk, naturally. They simply write words, whole, organic, undissected words which they have come to know and need. Spelling is analysis, philology, the last and not the first step in English study, the field for scholars, experts, graybeards, and not children!

Needless to say, reformed spelling will greatly facilitate learning how to write by linking oral and written unit in an obvious way; and will make rapid reading much easier for beginners by reducing the number of symbols they must memorize. And reformed spelling is not only simpler but closer to the genius of our language. Let him who laments its fancied loss of etymology compare a revised word list with some Chaucerian or Spenserian text — to go no further back — and note the similarity, often in those very items which he most decries in the “new spelling.” Such opponents convict themselves of ignorance. Etymology rests in any case on speech sounds, not on letters, and philology deals but little with the written alphabet. There is nothing subtle, mystic, or sacred about spelling; it is merely a sound notation at the start, modifying itself somewhat more slowly than speech sounds alter in the growth of dialects. All of the written

¹ See Freeman: *Psychology of the Common Branches*, Chapter VI, for arguments against the incidental method of teaching spelling and for suggestions as to a combination of drill and incidental instruction.

western languages are phonetic — English very clumsily so, to be sure, a fact which disguises the essentially phonetic nature of our chaotic spelling. With some forty-two speech sounds in our language, we have hundreds of ways of writing them, not by any means always indicative of verbal origins. There are anywhere from four to six ways of spelling each of our eighteen vowel sounds and several of the consonants in the alphabet are duplicates. This is just as phonetic as the revised spelling only stupider. *Old English* was more simple. It is only the mistaken thought of language as written first and spoken afterwards that leads us to attach such value to the printed forms we know. Living language, however, is spoken language, phonetic language. Spelling often obscures etymology by its variations and substitutions while a phonetic alphabet would give us language history in letters any child could read. Strip language of the mummy togs of dead speech habits. Reform spelling if only for the sake of future etymologists. My own repugnance for the new mode is merely sentimental, I am sure; and when a generation has been reared who know no other spelling, “Teers, idul teers,” will read as sweetly to the eye as the orthoepy to which we are accustomed.

But this is all beside our present mark. Our query is whether formal instruction in the mechanics of an unsettled spelling is the most stimulating language work which we can give the future citizens of our complex social world. Formal spelling I

omit then from discussion, calling experience, philology, and Madame Montessori to my aid.¹

Grammar offers more difficulties to such summary disposal; but disposed of in its present form, it must and soon will be. Formal grammar is the science of language, an abstraction dealing, like algebra, with generalizations and formulæ. This is not the stuff for childish study or comprehension. Childhood is the time for the specific. To use language, not to talk about it, is the child's own natural way. The study of grammar in the grades had its rise in the effort to purify the speech of an illiterate public, and the study has not been without effect. But it is safe to say that rules have seldom taught a child to talk correctly. Example and correction may have helped, and as I should teach spelling by reading and writing, so should I teach grammar by speaking, writing, and reading, using rules seldom and only to correct mistakes, never for themselves alone.² Thus grammar would become what vital grammar is, a

¹ Extensive experience with poor spellers in high school and college classes confirms my opinion that the remedy is not more spelling drill of the old type, but a radical change in the orientation of grade school spelling work. I should like further to state that much wholesale criticism of the failure of our schools to teach spelling "as well as in the old days" seems to me entirely unjustified. Pupils spell better to-day than ever before. The critics forget that to-day we have universal education; and furthermore that increasing numbers of persons now rise to business and clerical positions where their spelling habits become conspicuous.

² See Chubb's *Teaching of English*, p. 225, for an outline of a grade school language course in which language work, grammar, and composition are combined. The plan is somewhat formal, but it may prove suggestive.

means to clear expression, a part of language and not a set of rules to be applied externally to speech. Almost any high school freshman will tell you with fearful glibness that "a sentence is the expression of thought in words." The same freshman has no notion of what a thought may be. And the same freshman will speak and write in scraps of phrases showing the incompleteness of his mental processes. If to know the thing before the rule be good pedagogy, attention to his thinking, writing, and speaking is what this freshman needs. The child who hears good English in his home requires no grammar drill to speak the language well. And formal grammar has failed to correct the bad speech habits of the child who hears poor English when outside of school. The inference is clear; and more talking, writing, and reading, and less grammar let it be.

The difficulty of teaching formal grammar in the grades is greatly increased by the lack of good textbooks for instruction: It is almost safe to say that there are no reliable, scholarly, teachable English grammars. Many texts indeed there are embodying the preferences of their authors. Many texts are mere compilations from other older texts based in turn on textbooks older still, and often unreliable even as sources of antiquarian information. Many texts might better be described as Latin grammars of the English language, so completely has the structure of our mother tongue been warped therein to fit the classic bias of the old school grammarian. And there are many texts by authors crassly ignorant

of the history of our language and its several sources, who interpret idioms in the light of their own ingenious logic instead of consulting language history for origins and descents. The average formal English grammar treats of an embalmed tongue, smelling of grave clothes and the eighteenth century, and forms no chart for the distracted child wandering in the mazes of present-day illiterate speech.¹ The average grammar still strives to force a non-contemporary and non-historical use of *shall* for the first person simple future, in the teeth of all the fine old English lines where *sceolan* bears its weight of doom and tragedy and *willan* indicates the simple time to come. Dead issues like the split infinitive still raise their heads on every page. Yet grammar is not an ethics but a history; not a commandment but a record; not a logical science but the jottings of the chance and wayward habits of unlettered men. For strange to say, language grows from beneath and not above. Speech is flexible and fluid at the lowest, not the highest levels. Educated people speak a printed language, and to print is to petrify. It will be curious to see whether printing and universal education will so far standardize speech as to arrest the course of language change and growth. Such, at any rate, would be the logical and sorry outcome of a teaching policy which gave to grammar

¹ This criticism does not apply to some of the so-called language books now in use in elementary education, but all too many of these show a lack of English scholarship which mars their excellent pedagogic method.

rules the awful import of Mosaic law. Yet such a teaching policy is the inevitable result of the present placement of grammar in the grades. For at the point where teaching scholarship is lowest, and fetishism accordingly high, just there we essay the most abstruse and least developed of all sciences. The average teacher jeers at Johnny when he confuses *drank* and *drunk* or *swam* and *swum*, quite ignorant of the fact that most of his mistakes are not the product of his own carelessness but the lineal survivals in low-class speech of the original Anglo-Saxon correct verb forms and that "they drunk up all the water"—yes, even the *up*—is right good old English, and *drank* in the plural past historically a hideous mistake. The average grade school teacher knows nothing of Old or Middle or Shakespearian English; nothing of the queer ways of language growth and dialect amalgamation; nothing of sound changes and phonetic laws. She knows nothing scientifically of Greek and Latin grammar, without which many common English constructions and idioms are blind puzzles. Yet with this meager equipment and with inadequate or illiterate texts, we ask her to teach the child the science of his mother tongue—a science at once beyond the teacher and unsuited to his age.

Then must it be "no more of formal grammar in the common schools." We teach a foreign language by the natural method. How long before we shall adopt it with our own? Again I say, speak, read, write, correct, and illustrate by grammatical expla-

nations if you must. Let grammar be the by-product, the tool, the handmaid of speech and composition; but away with set conjugations, parsings, and declensions in the lower schools. My own experience suggests that high school is soon enough to broach these mysteries; that in high school they must be taught again even when they have been covered in the elementary course; and that even among high school teachers with their more liberal training, there are few now fitted either in knowledge or in point of view, to make such study vital, reliable, and significant.

But let us not be destructive only in our review of grade school subjects. What can we do with reading and writing to make of them a socializing force?

First comes the eternal problem of what we shall have our pupils read. Let them read to read, not to learn how. Let the reading lesson be always an end from the very start and not a means. Read aloud with them if they cannot understand alone; and do not underestimate the capacity of little folks to like and understand the best. It has long been my theory, founded on my own experience, that the way to learn a foreign language is to lay hold of a good hard average book: a fat two-volume German novel, an up-to-date French romance, a play by D'Annunzio. The struggle is sharp and brief. Mastery comes. Vocabulary comes. The genius of the language grows familiar. The appetite is uncloyed by the mild pap of primers and easy

readers on which the usual beginning class marks time. Then why not let the littlest children have whole books from the start in English too; books adapted to their age and likes, but none the less fine, sound, meaty tales; real books, not primers; *Mother Goose* instead of A, B, C; *Robinson Crusoe* and *The Arabian Nights*, *Hiawatha* and *The Wonder Book* instead of "words of one syllable"? Having discovered the value of a long period of development in evolving a higher type, we bid fair to prolong human infancy till a man just gets life well between his teeth as they drop from his gums. We protect the child from early work (too often even at home),¹ from all responsible contact with the world which would mature his will and stimulate him to creative thought. His schooling is his major chance to grow in judgment and experience; yet we train his school activities upon a trellis of prescribed routine, anticipate, think, act for him at every turn and cut off his hope of all vicarious life by keeping him through the grades on merely juvenile or informatory reading.

¹ "Today child idleness is ten times as serious a problem as child labor. Our labor legislation has been too negative and not sufficiently constructive. We have a serious situation in this. Until recently, most of us were brought up under rural conditions and the farm furnished a discipline of life. We did things systematically and without protest in rain or shine. A farmer boy never forgets to milk the cows and he never says 'It is rainy and disagreeable' and then stays in the house when he ought to feed the stock. This discipline of life begins very early. Now most of us are being brought up under urban conditions and lose that discipline of life which is essential to the formation of character. This is one reason for universal military service."

—RICHARD T. ELY.

Children come to the high school green, tender, flabby, unused to sustained attention and continuous work, unused to ideas, incapable of reading anything except short stories or endlessly repetitive *Dotty Dimples*, *Little Colonels*, or *Frank Meriwethers*. Memories still linger in my mind of Herculean struggles by bright and interested high school freshmen to extract the simple plot from *Ivanhoe*, *The Last of the Mohicans*, or *The Tale of Two Cities*, struggles which showed an unwarrantable pauperization of the children in the grades. For seven years, they had been robbed of their literary birth-right — the power to follow and appreciate a stirring tale stretching in time and place beyond the range of day-to-day experience. Books poorly chosen; time spent on meager oral reading; or lack of training in understanding reading was the thief.

I have appended at the end of this volume a list of good books for children's reading, tried and tested in many homes and schools. Not every book in this list is adapted to every child at the indicated grade. And it is as much a mistake to go over as under pupils' heads. But why make a class list uniform and rigid? Let every pupil read a different thing, unless you find a book that all will love and read and talk about and act out in play together. Do not object that unless the reading is uniform, you cannot conveniently examine the class upon its work. Courses should not be adapted to examinations but examinations to courses. Students study not even to learn but to grow, to grow in love for

and power over things worth while, ennobling, and beautiful.

In an early page of this chapter I said that children should read whole books in cheap but attractive library editions. A chapter might well be written on the printing and binding of school classics. How depressing are their cheap, dingy, and substantial covers; their unmistakable textbook print and paper; their numeric annotations and compendious notes! Should not a book be lovable for itself, a thing to keep and put upon a shelf and like to see? The *Everyman*, the *Burt*, and the *Crowell* editions, despite faults of text and structure, still have worked a miracle in college English because they wear a reading, not a grinding, look. I have always used library editions for my high school classes when they could be found in well-printed cheap editions, even when they had no notes. Pupils will like them better; keep them longer; read them oftener. When some publisher does for grade school work what the *Duttons* have done for the field of college literature, a great advance will be possible in selecting likeable reading for the little folks as well.

The actual teaching of a piece of literature in the grade school classroom could form the subject of a book much more extended than the present collection of suggestive hints. How shall we present the given material so as to arouse interest and achieve understanding without killing it? Here is the point where love and science meet. The laboratory method

of teaching literature, so late and so valuable a pedagogic find, has the defect of becoming lifeless dissection in the hands of an uninspired master. In order to avoid this pitfall, many instructors teach impressionistically, in exclamation points, reducing the recitation to a sort of collective quivering with enthusiasm. But the piece of reading must be understood before any valuable appreciation can be aroused, any appreciation that is more than a sentimental echo of the feelings of an idolized preceptor. Other instructors go through a thing sentence by sentence, word by word, making sure that no detail escapes the student's observation, with the result of boredom and a lack of stimulus to further reading. What exactly shall we do in class and what expect pupils to do for themselves outside? To find sufficiently meaty stuff for study and recitation is the problem of the elementary English teacher. Arithmetic is easy; there is the sum to work. Geography is easy; there are the facts to memorize. In the teaching of high school and college English, this effort to find substantial subject matter has resulted more and more in stress upon the history and background of literature at the expense of real reading and literary appreciation. But literary history, even literary biography, essential as both are to English scholarship, are not a substitute for learning how to read intelligently and with appetite. And literary history has no function in the grammar school. What then shall our grade school English classes do?

First, read in long enough stretches to arouse interest. Do not discuss until a bulk of reading has been done, and then ask well-planned suggestive questions that will review the reading *in extenso* and detail. If you do not know how to ask questions about literature, *The Teaching of Poetry in the High School* by Professor Fairchild of the University of Missouri will give you a helpful start. Remember that you are training the pupil to observe and understand; make him do both, and make him look ahead. Never trust to the inspiration of the moment for your questions. Have them ready. You can have the inspirations extra! And know just how many things you can cover in your class period, stick to essentials and get done. Plan so you will have time to give the pupils rein to ask questions and follow up their own lines of thought. But be sure to plan something of your own — and finish it on time.

Suppose a class in the upper grades is just beginning *Evangeline*. Give them a bit of historical background. Read them the whole poem. Then ask them to tell the story. Next let them read the first part to themselves, and try to tell the main points alone. Then come your questions, so well woven into re-reading and class discussion that the child does not suspect a prepared lesson plan at all.

1. What is the sad thought which occurs to Longfellow as he visits the primeval forest which once shaded the village of Grand Pré?

2. Describe the country around the village.

3. Describe the way the houses were built.
4. How did the people of the village spend their evenings in summer?
5. How many things do you admire in Evangeline?
6. How do you think she spent her time? Can you tell from the description of her father's house?
7. Tell the story of Evangeline's childhood.
8. What time of year is it when the story opens? How did you know?
9. Did you guess that the story was going to be sad? Why? How does Longfellow make you feel in sections II and III that calamity is coming to the village?
10. How does the story of the pearl necklace show the justice of God and the injustice of man?
11. For what purpose had the notary come to Evangeline's house?
12. When Longfellow says the "stars blossomed," what does he mean and to what is he comparing the stars?
13. What was the curfew? Why did they cover the embers so carefully at night?
14. Why does it make the story so much sadder to have the betrothal feast of Evangeline and Gabriel come just before the meeting of the men at the church?
15. What was the royal commission the English officer brought? Do you think he fulfilled the command gladly? Why?
16. How do the English come to be the governors of Acadia?

17. How do you think the people felt when they heard the command of the king? How did they show their feelings?

18. What had they done to deserve such punishment?

19. Who quiets the crowd and how does he manage to do it?

20. Where were the men of the village that night?

21. What is Evangeline doing?

22. Describe the departure of the Acadians on the ships. Do you know of any such deportation of whole townships in recent times?

These and a hundred other questions¹ more or less minute will suggest themselves to the teacher clever at seizing the points necessary for understanding and liking the tale, and likely to be missed by the inexperienced reader. The great problem with little readers is to catch and fix attention. The great secret of later successful, rapid reading will be this power of rapid, mental fixation and observation. And in my considerable experience as a high school and college teacher, I have found a lack of such attentive observation the main stumbling point in the path of advanced English work. Too many pupils fail to see anything but words in what they read; and this is largely because in the lower schools they have not been taught to look for meanings.

¹ See Briggs and Coffman: *Reading in the Public Schools*, for suggestions as to how to present a poem and as to the direction of the children's independent reading. (Chapter on Memorizing.)

To liberalize literary taste then in the grammar school, we must drop the formal aspects of English teaching; select our reading more variously so as to keep within the range of childish interests, and yet stimulate to intellectual growth and effort; and train the child from the first to a thorough apprehension of the thing he reads.

A second use of reading often resisted by teachers of English, since it seems to make literature a utilitarian adjunct to other subjects, is letting the reading lesson open up new phases of life or fields of information. Literature must always be a tool to one means or another of a fuller life, and facts lie at the root of all our finer experience. \ Could not reading, while remaining still a joyous art, be so planned as to equip the child with some of the knowledge necessary for a rudimentary understanding of our modern social and economic world? Katherine Dopp in her treatise on *The Place of Industries in Elementary Education*, has described the repetition in childish development of the historical stages through which the human race has reached its present state of culture, and has suggested a use of these economic stages in school play and manual training. Understanding social history is the first step toward understanding society, for the sociologist and for the layman too; and living social history in games and play and reading social history in their story books is laying the ground work of social intelligence for the growing child. Even the best grade school reading courses seem to be selected without much regard to

development of subject matter or progressive interests, but solely to attract children and fall within their comprehension. Teachers have said that this and this and this will be "nice" for the little tots to read, and an aimless niceness is the main feature of the resulting program. Yet could not suitable and attractive reading be selected which would retrace the steps of human progress and give the child both a liking for good reading and a story-book knowledge of evolution?

The fundamentals of economic history and modern industrial organization have been outlined in a new experimental introduction to economics for the seventh grade,¹ as individual wants, community wants, land ownership, institutions, production of wealth, labor conditions, capital and labor, wages, coöperation, transportation, means of communication, social control, factories, and government. Are there not enough good story books which reproduce all these matters for the different stages in human history in terms that any child can understand? As an introduction to thinking of the ways and means of life, of the actual economic basis of existence, the sheerly necessary individual wants, what is sounder or more fascinating than *Robinson Crusoe*, a tale which, read aloud together and re-read again and yet again alone, is for the most part well within the reach of second- and third-grade pupils. Why has this story held generation after generation of readers of all

¹ *Elementary Social Science* by Frank M. Leavitt and Edith Brown, The Macmillan Company.

ages, without emotional subtilty as it is? Because it is a tale of struggle with fundamental obstacles, of ingenuity, and of action. The very chance of his environment makes of every most trivial human act a problem, a mystery, an achievement. Where shall Crusoe breakfast on the desert isle? What a romance eating becomes under the circumstances! Where shall he sleep? What shall he wear? How shall he tell the time? All the things we take for granted in our modern city life are here stripped to the skeleton of the need they meet and the human toil it takes to produce them. *Robinson Crusoe* then, the English romance, the great English textbook of elementary economics, for our first long piece of reading. And what wonderful games the class can play with Crusoe's adventures as the text! What gorgeous shipwrecks! What swimmings to land in the school pool! What caves of chairs and tables in the corner of the room or in the school garden! What hewing and building and rowing of boats! What planting of barley! What tracking of Friday on the shore! What combats with cannibals! What cocoanuts, and parrakeets, and apes a-gambol in the branches overhead! How cheerfully in that troublous Crusoe epoch of my own existence, I should have done arithmetic problems involving the yield of his barley or the time of his captivity. How eagerly we should have studied the geography of the "cannibal isles." How strenuously toiled to master alone the coveted text and tale, to read as often and as long as ever we should please!

And for the changing community wants of succeeding human epochs, there are a whole series of tales of great interest and historical value. For the little tots, the wealth of legend and folk lore. Then *The Early Cave Men*, *The Tree Dwellers*, and *The Later Cave Men* by Katherine Dopp and *The Cave Boy of the Stone Age* by Margaret McIntyre. For more advanced yet still simple social life, there are Burton's *Stories of the Indians of New England* and better still Longfellow's *Hiawatha*. There are Hawthorne's *Wonder Book* and Guerber's *Story of the Greeks*; Macaulay's *Lays of Ancient Rome* and Lytton's *Last Days of Pompeii*; *The Story of Europe* by Harding and Snodgrass; *King Arthur and His Knights* by Warren; Lanier's *Boys' Froissart*; Scott's *Ivanhoe*; Harding's *Story of England*; Guerber's *Story of the Thirteen Colonies*; and Cooper's sturdy if flamboyant tales of pioneers. For current life with its problems and ideals, there are Louisa Alcott's *Little Women*, Spyri's *Heidi*, *The Man without a Country* by Edward Everett Hale, Dickens' *Christmas Carol*, *The Birds' Christmas Carol* by Wiggin, Ouida's *Dog of Flanders*, London's *Call of the Wild*, and a score of other fine tales suitable for childish reading in the grades. And of a more didactic nature are the *Lessons in Community and National Life*¹ now issued by the United States Bureau of Education in connection with the food adminis-

¹ Write to U. S. Bureau of Education for lists of prices and titles. These leaflets are in some cases rather heavy for direct reading by the class, but they will give the teacher numerous ideas for class discussions.

tration and containing material suitable either for oral or written composition. There seems scant reason why when the student finishes his grade school reading course, he should not have stored within his brain the great facts of human growth and the substructure of a lively social consciousness.

All this time we have said little of the social rôle of writing in the public school. Yet writing can play a leading part — to fix in the child's mind what he has read, to formulate the things of interest he has seen on trips from school to market, factory, slum district, store, or countryside, and to describe the interesting and significant details in his own daily life of whose existence or importance he has perhaps been unconscious. The proportions already assumed by this chapter preclude a full discussion of the method of teaching composition in the lower schools.¹ But a hint may be given as to its direction into channels which will make for a better understanding of our complex modern world. How my mother spends her day. What my father does every day. What the servants do at our house. What I do every day. What is the street cleaner doing and why? What is a policeman? Why does the doctor come every week to school? Where does the grocer get his vegetables? What becomes of the wheat we raise on our farm? Who made my new suit of

¹ See Appendix II for a list of references on the teaching of the sentence, the unit which of course forms the natural basis of elementary school work, and whose proper presentation will obviate the necessity of formal grammar in the grades.

clothes? What are the parks for? Why papa pays rent for our house. Where does our water come from? Who owns the street in front of my house? What is there under the paving in our front street? What do I pay for with my car fare? How many things do we eat at our house that mamma didn't cook? Why papa pays taxes. Here is only a half start down the avenue of limitless possibilities of socialized writing in the common school.

But directing the pupils' attention through their written work to the economic and civic problems of modern life is but a fraction of the social duty of the composition teacher. In fact, language itself must grow interesting; self-expression must be made a vital part of living; and speaking and writing must become spontaneous play, if composition is to be the stimulus for successful spelling study, if making sentences is to replace grammatical analysis, and if theme topics, no matter how socially important, are to be more than a stupid bugbear to write on which is but to hate. I have said that my own teaching experience proves that public school pupils write and talk better than they read. But I repeat the statement with many misgivings, and with the sorry addition that they *like* to read much better than they like to write or deliver oral themes in class. This is largely because in the lower schools, composition work has been made a set exercise and not a means of vital self-expression. The successful grade school teacher will seldom use the word "composition" to her class, nor will she hold a regular, formal

composition lesson; she will create a situation in which the pupils will be eager to express their ideas, orally if there is time for all, on paper if there is not, or if a more permanent record is desired. Such situations will be seen to abound in school life, if we can only get away from fixed schedules and composition textbooks as a source of subject matter¹ and turn to the day-to-day interests of the children.

If we expect to get the spirit of play in composition work and make the children want to talk, we must find topics about which the child has strong desires, subjects, as Klapper points out, like "Shall we have a relay race or a ring game at recess?" or "What kind of dog I want for a pet." One of the great difficulties encountered by teachers both in oral and written composition is getting the child to forget himself and let himself go on the subject. The trouble lies in making the child self-conscious at the start; he will not think of himself at all, but only of the subject if the situation (of which the teacher expects composition to be a by-product) can only arise spontaneously and contain the elements of vital interest and discussion. Such situations often grow out of ordinary schoolroom studies and the pupils can easily be got to talk or even write if questions are asked by the teacher which call for, not mere reproduction of subject matter studied, but discussion of it from a new point of view, demanding imaginative thought on the part of the

¹ An English textbook is all too often a crutch for a lazy or uninventive teacher.

pupil.¹ Often there is a chance to vitalize the study of history or geography by the play of the imagination in constructing the supposed details of some scene or situation. The value of descriptive guessing games for furnishing topics for oral or written composition is incalculable. The instinct for communication, the desire to share interesting information or tell a story, is susceptible of endless exploitation by the skillful composition teacher in the grades. Here appears one great value of diversified class reading as against the constant employment of the uniform group method. Children love, also, to be given the opening sentence or situation in a narrative and then be left to complete the story. They will write letters with interest since they can see that letters are to play a vital part in their later life and since a letter seems so much more communicative than a mere "composition." Versification, too, has great charm for little folks, especially when it takes the form of imitation or of setting words to familiar tunes. All these devices help to make composition work, whether oral or written, a fascinating part of the pupil's play life, which is after all his most real life, and to develop his joy in and power of self-expression. And gradually through a skillful emphasis upon the thought units of their informal composition,² the teacher will build up a sense of

¹ See Charters' *Teaching the Common Branches*, chapters on reading, language work, and composition in the grades.

² See Mahoney's *Standards in English*, World Book Company, Yonkers, N. Y., for material on building up the sentence sense. See also Klapper's *Teaching of English*, Appleton, New York City.

unity, thought relation, sentence structure (the term is immaterial, call this fundamental grammatical principle what we will, the *thing* remains the same) which will emancipate us from the necessity of grammar drill; keep composition out of the realm of drudgery and formal exercise; and give it to the grade school sociologist as a medium through which the child's observation of the world can be sharpened and focused and his knowledge systematized and molded into a socially useful tool.

IV

SOCIAL ARITHMETIC

THE history of curricula shows a curious rhythm; it is a spiral, returning on itself, yet mounting upward. Subjects of study are introduced because they have an urgent practical application; people learn to teach them; specialists in them appear; departments are created. Then through some freak of progress, their practical utility is lost. The world invents a new process; the subject is no longer needed in the curriculum. But its trained teachers remain attached to the specialty, reluctant or unable to take up a new line of work. The older generation, too, having itself mastered this branch of learning, fondly imagine it to be necessary to a liberal education. Then it is we begin to hear that the subject, though no longer practical, has great pedagogic value. It is a mental discipline, a drill, a gymnastic; it toughens intellectual fiber; it trains the mind in logical processes! Its very impracticality is cited as a point in its favor; it is an exercise in abstract and general truth! Such subjects are the grammars of dead languages, once invaluable when science, theology, and the arts turned largely to classical sources; now useful mainly to the historian

and literary scholar. Such a subject is higher mathematics when required of the average college student undestined for a technical career. Such are many branches of elementary mathematics, like partial payments and annual interest in arithmetic, of infrequent application in the business world but long retained in textbooks because their method was cumbersome, and difficult; because they made such laboriously good problems! Indeed, a great part of arithmetic as it is still set forth in grade school texts and taught in many and many a school, shows this withdrawal from utility and academization into abstract processes.

But the spiral is returning on itself. Arithmetic, in order to be teachable, is made practical anew, applied to actual objects, related to the pupil's experience or to his future occupational needs. In the lower schools, we now teach arithmetic by the object method and construct "local" problems to replace the cut-and-dried matter of the text; in our secondary institution, we introduce shop geometry and algebra, mill arithmetic, practical accounting, and the like. But excellent as are the results of these practical improvements, the possibilities of mathematics as a social study have been little developed or appreciated. Mathematics is the tool by which we measure, divide, and master the facts of life. It represents in skeleton outline, the framework of the world. It is coterminous with human activity. Hence to study applied mathematics is to study society. Yet the steps forward already taken in

the teaching of mathematics have seldom been made with recognition of this fact. In a current pedagogic journal, the author of a valuable practical article on the teaching of grade school arithmetic speaks of establishing a closer relation "between the problems of life and the problems of arithmetic" as though they were somehow different, as though a problem would exist "in arithmetic" except as it had arisen in the course of life. This same author in his further discussion of concrete local problem material, thinks always of choosing problems to illustrate "arithmetical principles" and not of using arithmetic to master human difficulties. Indeed, the practicalizing of arithmetic in the lower grades still aims largely at facilitating instruction in processes regarded as ends useful in themselves and not for the social context of their application. The Longan method of primary arithmetic, revolutionizing as it did the teaching of decimals and fractions, telescoping incredibly the time required for their mastery, dropping into the second and third grade what had dragged unsatisfactorily through the fourth and even the fifth, minimizing the labor of instruction, increasing the enjoyment of the pupils and developing their powers of logical analysis — even this educational departure, beyond whose fundamental idea few American schools have far progressed, meant not so much an application of arithmetic to life processes as its application to concrete visible objects. It is designed to make arithmetic easier, not more valuable. It contains the method but not

the idea of a socialized study, of an arithmetic which will both be teachable and concrete, and also, by its relation to the situations in life where its use is obviously natural and necessary, not only prepare the student for its practical application but lead him on to a clearer understanding of the world of which these situations are a part.

The object and the local problem are the starting point for all vital teaching of arithmetic; let us see then the type of local problem in which pupils will be interested and which can serve as a starting point for our new socialized arithmetic. Best of all will be the competitive game involving imitation of the grown-up world. [Such is the familiar game of playing store, which is capable of many degrees of complication between simple buying for pennies by the first-grade pupil and the more intricate form adapted to the teaching of rapid addition and subtraction in decimals, in which one child plays the rôle of storekeeper, one is delivery boy, and the others are housekeepers, calling the store by 'phone, inquiring the prices of commodities, making an order, and then paying the delivery boy who brings the goods. The storekeeper must prepare an itemized bill and add it up; so must the housekeeper. These must agree, and the delivery boy must make change. Whoever first sees and corrects an error becomes delivery boy. This game is played with real money and real commodities sold at current prices and is a never-ending source of practice and delight. It is teaching by objects, and not only by concrete ob-

jects, but by familiar objects reproducing an entertaining situation within the child's experience. But it has no great social value; it is a mere pedagogic lubricative device. However, suppose for an instant that the pupils ask why potatoes cost so-and-so much. Here is the chance to make arithmetic lead out into the economic world and explain that world to the child in terms that he can understand.

"Where do potatoes come from?" you ask.

"Out of the ground or out of a garden," some one replies.

"Where are the gardens?"

"They are in the country."

"Who raises them?"

"The farmer."

"How does the groceryman get the potatoes from the farmer?"

"The farmer brings them to town in his wagon."

"But suppose he lives too far away?"

"Then they come on the train."

"Are they brought straight to the grocer?"

"No — they go to the market or to the wholesale dealer and the grocer buys them there."

"What does the grocer pay the wholesaler? Why is it different from what the grocer charges us? What does the wholesaler pay the farmer? Why is this different from the wholesale price? Why does the farmer ask this much for potatoes?"

"Because it costs to raise them."

"Well — what?"

Here arises an interesting series of calculations involving land, labor, seed, machinery, fertilizer, taxes, and a living profit. If there is a school garden or if the students have home gardens, the problem is acutely interesting and very simple. Or inquiries at the grocer's as to the origin of his supplies and trips to the country to see farms and truck gardens are often possible. Here is matter for countless inquiries, games, and arithmetical calculations. Here is the whole economic problem of agricultural production and exchange, of land, labor, and capital, cast in so simple a form that very young children indeed can master it. Here is a basic lesson in the social interdependence of the modern world; and how strikingly would this be true if some article of foreign trade were brought into discussion! And here is a chance to view life in terms of processes and not just of finished articles; to see the beginning, the middle, and the end of a phenomenon of which we usually catch but a fragmentary glimpse; to give the child logical wholes and not disjointed scraps of life. If you are dealing with a country child, you have only to reverse the process. Manufacture, mining, cattle raising, shipping, real estate, and public utilities — all the economic structure of our common life — could thus be penetrated through the gateway of applied arithmetic. Starting with the competitive game, not a mere "made up" game but one imitative of social processes, the child arrives at arithmetical ability and a concept of the modern world.

How little of such social background is so far found in the average grade school textbook in arithmetic! Largely concerned with mensuration as elementary arithmetic must be, we have a series of juggling with pecks and pints in limbo, with paper areas, with supposititious paintings, paperings, carpetings (*horrible dictu* in these days of sanitation!) and pavings! To the genius of the teacher is left relating all these matters to the common life, and constructing the local material for her classroom use. Yet to the imaginative, socially conscious instructor, how rich a field for neighborhood and community study! Paving alone furnishes a text on community coöperation and interdependence, on municipal economy — and on the estimation of areas! To play tax assessor while the rest of the class represent holders of real estate of different types is a joyous expression of the quite human instinct for domination, an excellent drill in percentages, an open gateway into discussions of one sort of civic responsibility. Does your community depend for transportation upon electric trolleys? What is the trackage? What the daily carry? How many cars? What their capacity? What is the fare and why? Where does the water come from in your town? How big is the reservoir? How large are the pipes? What is the flow? What is the meter rate and why? How much water does your family use every day if your monthly bill is so-and-so much? The ordinary economic life of a community bristles with such “open sesames” into social arithmetic. And extraor-

dinary situations like current war taxes will not escape the alert instructor. What is the nightly attendance at motion picture shows in your town? How much will the government reap in taxes on each night's performance? What will it do with this money? What are the shipping needs of our Allies in this present military crisis? How many ships have they afloat? How many are the submarines sinking month by month? How fast are we replacing them in our shipbuilding yards? How many tons of shipping must we have to supply so-and-so many soldiers at the front with food and equipment and ammunition? How many soldiers are there now in training camps in this country? If they are all sent to France, how many ships must be transferred to the war department service to carry them; to keep them furnished with supplies? How many cars of such and such capacity will it take to move these soldiers to the sea coast, sitting two in a seat? Sitting three in a seat? If there is baggage transportation for so-and-so many pounds of military luggage, how much will each soldier be able to take to France? If the average life of an aëroplane motor at the Front is one hundred hours, and the average speed is so-and-so many miles an hour, how many motors will an aviator exhaust in making several trips of various distances? The food problem is capable of similar exploitation.

Is it fantastic furthermore to imagine arithmetic being taught not process by process but situation

by situation, even industry by industry, introducing the child gradually to the whole fabric of our economic life? What a world of romance in figures there would be! Could the class not pass as a whole from trade to trade as the arithmetical processes characteristic of each were mastered and exhausted? Commerce and banking for addition, multiplication, division, and per cents; real estate, agriculture, interior decorating, paving, and the like for plane mensuration; building, construction, engineering, and mining for the cubes — we might multiply indefinitely the possibilities of arithmetical manipulation of topics of vital civic and national interest to grown-ups and children too. But this much must here serve as illustration. A suggestive topical summary of the various aspects of our modern social and industrial world which might be opened up for childish exploration through the gateway of arithmetic, together with the type of problem that can be used in each connection and the point of departure into the special subject through games or class study and discussion, will be found in the appendix.¹

There is, however, one connection in which arithmetic may be used to develop social habits, which has at this present writing a peculiar interest. It has become a truism to remark that the American national vice is thriftlessness. Indeed, except for a heightened social and national consciousness, a livelier sense of ideal values and a willingness to

¹ See Appendix III.

sacrifice for the ideal, the most cheering thought which the frightful international calamity of the Great War leaves the American observer is that perhaps the United States will learn to husband its resources, to think ahead, individually and collectively, to recultivate the old virtue of thrift, of saving, of capitalizing, by which men have risen in nature from the precarious level of the beast to their present position of security and dominance.

We have been an extravagant race beyond the dreams of most barbaric wastefulness, extravagant from the millionaire at the top to the tramp at the bottom. There have been many reasons for this extravagance. Of course there were our seemingly limitless natural resources. But more basic and insidious is the indirect character of modern spending. A commercial age is naturally enough marked by this importance of money in daily life. Formerly we got things directly by our own labor or by that of the other members of our family. The fathers actually raised the food crop, the meat, the leather, the cotton, flax, and wool. The mother cooked and dried and cured and spun and wove and fabricated finished garments. The father made the shoes by hand at home of winter nights. The men folks of the family even made a large proportion of their tools themselves. But now we do not raise our own food and produce our own clothes. We work for some one else to earn money to buy food, shelter, and clothing. We are careful enough of the things we produce by our own

labor directly. But money is an impersonalized agent. The toil it represents is not visible in the coin. Of money, we are not so thrifty. Yet of money we have need to be thrifty indeed, for in these days of indirect purchase, upon money and our ability not only to earn it but to save it and to spend it well, depend our comfort, well-being, and happiness. Of money it is harder to be thrifty than of labor and things; yet of money we have need to be more thrifty since the average modern individual is incapable of satisfying his needs directly by creating food, clothing, and shelter by his own labor.

Combined with these fundamental causes of American thriftlessness are a general absence of training at home and at school as to the value of money and the proper balance of expenditures. The low wages of labor has been also a source of thriftlessness. Large numbers of people never have enough money to provide for their necessities and hence they never learn to plan ahead. Sickness and accident, sweeping away the hard-won savings of a struggling family and leaving them oftentimes dependent on charity in spite of all their efforts, are further discouragements to thrifty habits. And the marginal laborer who, save as he may, will never be able to amass enough to keep clear of dependence in his old age — is it any wonder that such persons ask, "What is the use since the end is the same?" Without hope as an incentive, how dreary a thing after all can penny counting be!

Yet these causes for American thriftlessness are one and all added reasons for thrift. And on the school teacher must fall, as always, the task of supplementing the lacks in home and public life which make of thriftlessness our national sin.

It is a pedagogic maxim that the training of children should be incidental and indirect. And where in the school curriculum can incidental thrift instruction enter more naturally and easily than in upper-grade arithmetic? In spite of the value of school savings banks and the purchase of thrift stamps and the like, it is inevitable that work for the younger children must be largely done through the fathers and mothers in Parent-Teacher associations. This is scarcely the place to enlarge upon the possibilities and methods of educating the parents through open programs and discussions; but the skillful teacher-members of such associations can do much to arouse them to the need of training children to spend and save intelligently.¹ The value of the ownership of objects capable of exploitation; the importance of a regular allowance for even the smallest school child; the fact that the parent owes the child an allowance just as he owes the child any other necessity of life or training, such as food, clothing, shelter, education, or discipline; the objection to irregular gifts of money with their accompanying irresponsibility, since the child, never having a certain amount to go upon, never learns to plan his expenditures and

¹ See Kirkpatrick on *The Use of Money*, an excellent, simple discussion of the subject.

deny *himself* (the denying being all done for him by others!); the fact that an allowance must be large enough for self-respect but not large enough to buy everything the child wants, so that he may learn to choose and evaluate; the necessity of inflexibility in making the child keep within the allowance, of absolute refusal to supplement the sum by casual gifts; the matter of what the child shall do with this money of his own, whether he shall be required to replace, in part at least, damage to property, buy Christmas gifts, pay church and club dues, purchase necessities like pencils, paper, slates, hair-ribbons, etc., or whether it shall be used wholly for personal indulgences; the question of how the purchase of such necessities shall be gradually intrusted more and more to the child as the size of his allowance is increased; the necessity of giving the child absolute freedom in expenditure within the prescribed limits so that he may learn by his mistakes; the question of paying children for work they do at home and of what they shall be required to do without pay; the fact that children should be paid the actual value of a piece of work, no more, no less; the worth of requiring a child to keep at least for a specified time an itemized account of his expenditure; the importance of talking over family affairs before the children to some extent and letting them see how the father and mother plan and balance their expenditure—here are only a few topics which the alert primary teacher will introduce into the Parent-Teacher program on *The Children's Money and Its Use*.

But for the older children, vital work in arithmetic will teach the principles and methods of practical thrift. Planning the school garden and keeping accounts; estimating the cost of the dishes prepared in the cooking class and consumed in the lunch room; make-believe enterprises; estimation of the cost of school repairs, and municipal improvements; the keeping of personal accounts and finally in the upper grades, the actual teaching of the family budget system¹ will be a long step forward in the inculcation of thrift habits, of thoughtful control of material environment. The idea of the budget system, for some time in use in progressive business and up-to-date educational institutions, is just beginning to penetrate the foggy region of municipal finance.² County, state, and national expenditures where political pull and special influence now reign as deciding factors instead of economy and necessity, will undoubtedly, under the pressure of popular discontent at rising taxes, be brought under the same enlightening régime. But the average home presents a situation of financial chaos; an almsgiving husband; a crumb-picking wife; and a lack of intelligence and balance of expenditure naturally follow-

¹ Especially easy to introduce if there is training in domestic science.

² Perhaps for the upper grades, a study of the municipal budget, of the general school budget, and of the sub-budget for the particular school might be introduced into arithmetic work. If there is some improvement which the children particularly desire for their school, it will furnish motivation for such a budget scrutiny; and if the pupils are allowed to make estimates for their new improvement and lay their case before the Board of Education in person, interest will rise to the nth power.

ing upon indefiniteness and irresponsibility. To lay a foundation for a more rational domestic finance will be the function of the arithmetic teacher who presents, quite as a matter of course, problems based on the partnership idea of a family budget made out by a man and wife deliberately dividing their total income into fixed proportional sums for reinvestment and saving, for food, rent, and household furnishings, clothing, household labor, fuel, education of self and children, medical attention, recreation, carfare, children's allowance, and the rest.

The value of such training in family budgets, while not by any means confined to the girls, is particularly great in their case since women are the spenders of the nation. We hear often that the hand that rocks the cradle is the hand that rules the world; but it is much more immediately true that the hand that spends the world's money does the ruling. It happens to be the same hand, to be sure, and it ought to be comparatively easy, once we recognize the obligation, to teach girls to think as they spend that by their choice of purchases, they are helping to decide whether their money shall support workers in good conditions at educative work or in bad conditions at degrading work; whether they will buy the labor of women in the sweat shops of the east, of children in a southern cotton mill, or of pallid girls toiling to exhaustion for a few pennies a day in the silk factories of new Japan. Of course we do not deliberately say when we go into a department store to purchase a costly fabric,

“I am determined that a girl shall sit day after day for twelve long hours at her loom.” But that is often what we accomplish by our spending and that is a very easy thing to teach pupils when starting out from the basis of a budget system or even of personal accounts to plan a proper and intelligent balance of expenditures.¹

It is idle to hope that consumers will take the trouble either individually or collectively to ascertain *as they buy* the conditions under which each article they purchase was produced, and then boycott those industries whose labor conditions are unsatisfactory. Prices are no indication of either wages or working conditions; and other information is too hard to get. Demand can seldom be mobilized completely and continuously enough to affect materially methods of production. But consumers, when once thoroughly aroused to their responsibility for the lives of the workers whom their money — however indirectly — hires, find out

¹ In the following books will be found information as to the methods by which various commodities are manufactured, which can be utilized by the teacher in giving instruction on the ethics of spending and in arousing quite young students to a sense of responsibility for the conditions under which the things they use, are made. *The Path of Labor*, Council of Women for Home Missions, New York City; *Carpenter, How the World Is Fed, How the World Is Clothed, and How the World Is Housed*, American Book Co., New York City; *Women Workers of the Orient and Old Peoples at New Tasks*, Student Volunteer Movement, 25 Madison Avenue, New York City; U. S. Bureau of Labor, Industrial Accidents and Hygiene Series 1-16; Dublin, *Causes of Death by Occupation*, Washington, Gov. Printing Office; Kober, *Diseases of Occupation and Vocational Hygiene*, Blakiston's Son & Co., Philadelphia.

the simpler, easier, surer way to safeguard the human beings whom they ask to toil for them in field or mine or factory or store.¹ That we may shop at ease, getting the things we wish and knowing our money buys not misery, but life and health and happiness, there must be laws that say how men shall work and where and when, and what they shall be paid. It is the part of the teacher to create a demand for such laws by making her pupils feel the intricate interdependence of the whole social fabric, and our consequent responsibilities. A little dropping will wear away a stone. An idea rooted becomes a governing force. The uneasy conscience of the spending public results at length in labor legislation.

Thus through game and problem, through incidental question and explanation, may arithmetic be made to penetrate the whole structure of social life and draw its outlines for the rising generation.

¹ As labor legislation triumphs in Europe and America, unscrupulous capital, interested in short-time profits, has already begun to build factories in Asia and Africa, where cheap labor and raw materials are at hand, and employers are as yet unmolested by laws or unions in their exploitation. It is thus necessary for the consumer of the future to develop a long-distance imagination and conscience if he is to fulfill his social responsibility toward labor.

V

HISTORY

IN the teaching of history, the social education of the future finds its best ally. No subject so lends itself to the interpretation of the modern social and industrial organization; no subject so awakens national consciousness and vigorous national spirit; and no subject so surely widens the horizon and prepares the mind for a broader view of human destiny, for a "parliament of nations, a federation of the world." Yet its vast social resources are only now beginning to be tapped in non-collegiate education. In our colleges and universities, the military and political view of history, with its textbook chronologies of reigns and battles and its portrait gallery of splendid heroes, has long been replaced by a study of history as a laborious human growth, an evolution of institutions, a ferment of ideas and social forces, a phenomenon in which kings and generals are only the foam on the crest of the wave, only the hand or tool of gigantic movements welling up from the economic and social base of any given civilization. This conception has found its way into high school teaching in many and many an excellent text like West's *Ancient History* and Robinson's

now almost classic *History of Western Europe*. And the methods of many a high school instructor are bent upon making his students understand the development rather than memorize the picturesque events of human history. But comparatively little has yet been done to socialize the teaching of history in the elementary schools.

Indeed there is grave doubt in the minds of many educators as to the feasibility of such socialization. No one who follows the excellent teaching of history now done in our up-to-date secondary institutions can fail to perceive that the gains have been accompanied by very definite and obvious losses. The average high school senior can tell you with glibness and considerable real intelligence what was the course of thought in a given epoch, what were its causes in contemporary economic and social conditions, and what were its influences upon institutional development. He no longer talks of kings, generals, lawgivers, and statesmen; he talks of social forces. He no longer talks of King Arthur and the Round Table, but of the land tenure and the feudal system. He no longer talks of Luther, but of the Reformation. In becoming social, history has ceased to be biographical. In ceasing to be biographical, it has ceased to be vivid. In explaining life, we have ceased to describe it. In talking about movements, we have forgotten individuals. But all the world knows that a child, like a poet, loves an individual better than a movement and a tale better than an explanation. And the

younger the child, the more true this maxim is. Do high school students read their new scientific histories with the thrill our fathers got from Plutarch, Prescott, and Macaulay?

A great deal has been done, it is true, to render the new scholarship picturesque and to keep the story quality in history. Historical fiction has succeeded to fictional history and its results are by no means despicable though usually quite second rate. Nevertheless, we must admit that we have ripened our methods faster than we have ripened our high school students; and that the scientific study of history has not been as yet successfully adapted to secondary education. Therefore when it is proposed to carry the point of view of social interpretation into the grammar grades as well, the skeptic looks upon the proposal with a certain quite justified suspicion.

The fact remains, however, that the study of history is valuable just because it *does* serve to explain the course of human evolution. Not only is it *The Great Tale*, *The Universal Fiction* whose Author transcends in imagination, in plot structure, and in gripping interest all human novelists, but it is the touchstone by which we understand our world and judge the worth or danger in this and that aspect of contemporary life. Thus since the majority of our pupils receive in the grades their only education, it is most of all imperative that in the grades, history should be so taught as to give the pupil some notion of the great stages in human

progress; of the trend of social evolution; of the origin, growth, and present nature of our social, economic, and political institutions; and of the origin and history of the great nations of the world, their respective contributions to culture, and the fundamental unity of their higher interests and aims. As a preparation for the coöperative world organization of which we dream, each American boy and girl must be made to see that modern civilization has swept away the old boundaries and separatisms which we once knew; that we live in a world which is *one*, economically, socially, and politically; that what happens to one individual happens to all the human race; and that there is no life, no hope, no progress possible for men and women in the future that is not a free and democratic international progress forward together.

But how can such a task be achieved in seven short years and with the youthful students of our grammar schools? Needless to say, exhaustive historical knowledge cannot be achieved, nor can we expect of mere children any profound philosophy of history. But by the well-trained grammar school instructor, the groundwork can at least be laid, and certain raw materials for historical intelligence can be presented in such a way that the pupils' subsequent thinking will be in the right direction and that they will perhaps be able later on to work out for themselves a rudimentary but sound political philosophy. The grade school is the place for narrative. Let the child hear and see the magic

tale. But let the teacher understand and select so that this factual narrative will contain the information necessary for understanding the national and world problems our future citizens may be called upon to meet.¹

And where shall we begin our story? Where history and literature begin, in the folk legend and the fairy tale, in the mythology of ancient civilization, in the history of strange old peoples, of the Hindoos, the Chinese, the Assyrians and Hebrews, the Egyptians and Phoenicians, the Greeks and the Romans — nations whose story has for the child a congenial directness and simplicity; nations whose early art has for him an understandable and imitable quaintness; nations whose life, manners, and legends furnish rich material for his dramatic play.² Then come the days of feudalism and chivalry which appeal so strongly to the boy of ten or twelve, stories of vigorous action, of bravery, of devotion, of dawning social order and national awakening. And then the political era, with its national rivalries, its class struggles, its colonial enterprises, its bursting energy and dramatic conflicts. And last and most precious, our own American history, a thrilling chapter in that drama of freedom of which the whole world supplies the text. But let us remember that Amer-

¹ Note that this plan throws upon the normal school the duty of training elementary teachers far more thoroughly than heretofore in history.

² See *Greek Photo Plays* for children by Effie Seachrest, Rand McNally, a set of suggestive dramatizations of Greek myths for use with third and fourth grades.

ica is after all only a chapter. Why do we teach our children our own Colonial history as though there could have been a Patrick Henry on this side the Atlantic without a William Pitt or an Edmund Burke upon the other? As though our own Revolution were a thing apart and not merely a phase of that larger Anglo-Saxon struggle for self-government, which in turn is part of a world drama greater still? Britain, America, France, Italy, Greece, Russia, perhaps one day Germany—here is the grand continued-in-our-next serial of democracy, whose vivid outlines will hold the youthful reader to the end and bind all nations in the circle of a common development.

Not only the sweep of political thought but the growth and change of social and industrial institutions can be best brought home to the child by the intelligently guided study of history. In another chapter, we have seen the next steps in industrial progress and the difficulties in the way of industrial peace. Only historical perspective can take the bitterness from our economic conflict; only historical perspective can make labor patiently constructive; only historical perspective can reconcile capital to democratic change. But except for the mechanical evolution of transportation, grade school teaching has scarcely touched upon industrial history. We need to rewrite our textbooks for the lower schools, as indeed we are rapidly doing in these days, so as to present pictorially to the child the actual world in whose midst historical events took place, the actual daily life and work of the people in other times

than ours. Thus by comparison, he will recognize for the first time contemporary usages and institutions, and see their significance by tracing their origin in other modes of life.

Professor Leavitt, formerly of the University of Chicago, worked out with his classes in the School of Education an ingenious plan for rewriting American history to bring out those points necessary for social intelligence.¹ History, according to Dr. Leavitt, is merely the account of how men have satisfied their personal and community wants in each successive epoch. These wants are satisfied through production, involving land, labor, capital, and management; and their satisfaction is governed by three principles regulative of human action: personal rights or freedom, property rights or ownership, and social control or government. Detailed discussion of these wants and of their satisfaction and regulation includes an account of such matters as land ownership, wealth production, capital and labor, labor conditions, wages, factories, corporations, transportation, means of communication, social institutions, taxes, and governmental activities. In picturing life at any given epoch, all these factors should, according to Dr. Leavitt, receive consideration. The idea, though somewhat heavy and analytical for direct use with grade school students, still holds much that is suggestive to the teacher²

¹ This plan was designed for use with prevocational pupils in the upper grammar grades.

² Much of this material can be developed in historical class games. The continued-in-our-next epical story, so popular in the marionette

as to the selection of historical material which will help the student to understand by contrast with the past the world in which he lives and the economic institutions (like the factory system, the corporation, or the labor organization) upon which his life depends but which grade school histories and grade school teachers have done little so far to explain.

We have yet to discover the inspired historian who can paint this picture of world history with the bright color and simple composition necessary for childish interest and yet with the critical selective judgment to discern what are the significant facts that will help the child to subsequent intelligence. But much progressive work is being done by individual teachers and the time is not far distant when no grade school will graduate its students without some general knowledge of world history: of the share of each foreign nation in this story; of its relation, racially, culturally, politically, and commercially, to our own; and of the aims, aspirations, struggles, and triumphs of American social, industrial, and political democracy.

The mixed character of our immigrant population is indeed a challenge to such teaching, a challenge which, under existing conditions, cannot long be

theaters of Latin peoples, is a delightful method of drawing the whole class sooner or later into a story game and of ultimately reproducing the whole fabric of domestic, social, political, economic, and military life of a by-gone era. Such tales as those of Beowulf, Roland, and Charlemagne, Ulysses, and Hiawatha lend themselves to this treatment. Read Browning's autobiographical poem, *Development*. See also Guerber's *Story of the Epic*.

disregarded. The War has shown us how hampering and dangerous to national strength is the unassimilated foreign element which as yet we have done little systematically to Americanize; and whose children, when enrolled in our public schools, find nothing on to which they can piece their early training and experience, but, on the contrary, must begin all over again to learn the ways and the history of a country apparently quite disconnected from and often contemptuous of or hostile to their native land. How different would be their feeling, how much more rapid and easy their Americanization if they found world history being taught in the public schools, a world history in which their native country had a place and which showed how American history, American institutions, and American ideals are only a part of the great struggle for democracy throughout the world; how we are ahead in this struggle as compared with the lands from which they come; and how loyalty to America, their new fatherland, means that all the world will profit by its progress and be lifted nearer and nearer to our common human goal!

Germany has been able by a rigid educational program centered about German history to swing her people almost as a unit in the wake of a world aim narrowly Teutonic in its character. Cannot America through a more enlightened policy imbue her people with a world idea of mutual trust, honor, and coöperation, for which our foreign population would be the most active missionaries? The story

of the early European migrations is a romantic one which any child can comprehend. The story of America is but another phase of these migrations. Europe is a family cut by artificial national frontiers, and America the melting pot which proves after all is said and done, its racial homogeneity. Let us then teach our children not only the American chapter of the story but the context that gives American history its world meaning. For only thus can we make of American history an inspirational source of national unity for that three-fourths of our population to whom the Pilgrim Fathers count for nothing by blood and heritage, but to whom America as the triumphant western wing in the great world battle for democracy is a thrilling ideal to which they yield willing allegiance and support.

American history thus widens to the cosmopolitan. To be an American is to be a brother of Leonidas, Brutus, Joan of Arc, Winkelried, Cromwell, Kosciusko, Washington, Garibaldi, Lincoln, Kitchener, and Papa Joffre — all heroes who have fought for freedom deck the pages of our story. And our own gallant colonial struggle and Revolution; our costly civil war; our development of free institutions; our Cuban intervention; and our participation in the present world conflict rise to an even higher and nobler plane when viewed as links in the chain of a great world effort and idea. Our history peculiarly fits us for a nationalism which is only a step toward international brotherhood. A continent settled in the cause of freedom; a nation

born of a war for representative government; a government formed of the union of many sovereign states coöperating for the common weal; a mixed but harmonious population which for centuries has sought these shores in quest of liberty — here is a story whose teaching will result not in a narrow and provincial nationalism dangerous to world safety, but in the generous extension to international politics of the American federal idea.

VI

ART FOR LITTLE FOLKS

FROM time immemorial, we have recognized that the love of beauty is the basis of all dependable, spontaneous morality. Men will be habitually good rather than bad and do habitually right rather than wrong, not because they fear punishment, not even because their intellect instructs them that this or that is the good, the right, the social act to perform, but because the good, the right, the social act seems beautiful, pleasing, and attractive; and the wrong, the bad, and the unsocial act ugly, unpleasing, and repulsive. Refined tastes, instinctive preference for beauty and for harmony, these are the sure and steady sources of all wholesome living, the sources which operate automatically, instantly, unreflectively, from within, and in the absence of external compulsions. To love beauty in this sense, to carry the kingdom of heaven within one's soul, involves more than a mere love of beauty in its visible, sensuous forms, more than a liking for pretty colors, pretty pictures, pretty music, or artistic furniture. But in the training of the very young, it is necessary to begin with what is sensuous and objective as a foundation for and introduction to the higher spir-

itual values. Thus in our lower schools, art work of various sorts has rightly become an important part of the curriculum, since through it the child most easily learns the principles of beauty and harmony, balance, and proportion that form the necessary framework of an ordered life.

Such art instruction has up to the present in the grammar grades consisted principally of drawing, painting, modeling, and various craft work in wood, leather, and textile materials. This training, once so formal and abstract, is being gradually adapted to the pupil's daily life and interests. He draws objects and scenes from his own vital experience, not the old prescribed geometrical arrangements of the teacher's childhood days. He makes in the manual training lesson, not formal exercises, but things for personal and family use. This is all good and as it should be. But little has been done as yet in a systematic way to form childish tastes or to familiarize young children understandingly with the work of great masters in the field of decoration, illustration, painting, sculpture, architecture, or industrial art. And almost nothing has been done to tap the vast reservoir of social history which these subjects represent.

Yet much of this material is eminently suitable for presentation even in the primer grades, the decorative and industrial arts (particularly of more primitive peoples) being especially well adapted for the play and study of the youngest children, because they are the outgrowths of basic human activities

which all children can understand and which they love to imitate.

Suppose for instance that in the telling of Indian legends, the subject of basketry is touched upon. What a wealth of artistic and social material lies ready to our hands! There is a work the child can do himself! Here are objects with which he can play, whose relation to daily life can be easily made clear; here are principles of construction and decoration which can be traced simply and directly to the life and habits and surroundings of the people which gave them birth, a life full of romance and interest for the imaginative child; here is a treatise worth many didactic volumes on conventional design and appropriate decoration; here is the whole philosophy of industrial art suddenly taking on the form of a thrilling story, replete with human interest, of inestimable value as a social history, a picture of life under other conditions than our own, working out its own art in answer to its own needs.

But how, you ask, are we to draw from the subject of Indian baskets this complex informatory matter? At this point in our discussion, it may perhaps be helpful to suggest by a sample lesson the treatment which can be accorded any such problem in decorative and industrial art.

*A Study of Indian Basketry for Third Grade
Children*

A long time ago before Columbus discovered America and before the white people came across

the ocean to settle in what is now the United States, great tribes of Indians wandered here and there over the hills and plains of North America. If you have read the story of *Hiawatha*, you know how these Indians lived by hunting and fishing, moving in tribes from place to place as the wild animals were all killed off by the hunters. Instead of houses, the Indians lived in a sort of tent, or wigwam, made sometimes of skins and sometimes of twigs and leaves. These wigwams could be put up and taken down more quickly than our heavy stone and brick and frame houses and this made it easy for an Indian village to move when the food supply was exhausted or a dangerous enemy came into the neighborhood.

The Indians did not have much furniture in their houses. In fact, they did not know how to make a great many things which we use every day. They had not learned how to dig metal out of the earth and melt and refine it so as to make iron and steel and tin and copper and aluminum. They had no steel knives and weapons; no tin pans; no iron kettles. Their knives and arrow heads and hatchets were made out of stone. Do you think you could make a stone sharp enough to cut meat or chop down a tree? The Indians could! Instead of pots and pans and dishes, what do you suppose they sometimes used to do their cooking in? And what do you suppose they used to carry their food and their other household possessions when they traveled from one place to another? You never could guess. Baskets! They cooked in baskets. They ate out

of baskets. They used baskets instead of a pantry and an icebox. They carried everything in baskets.

I suppose you do not see how the Indians could cook in baskets. Indian baskets were usually made out of grass woven together very, very skillfully. Sometimes the grass was woven together so closely that the baskets would actually hold water. They were shaped like bowls and jars and pans and were big and little and thick and thin. Now imagine that you had a basket shaped like a great bowl, and that you wanted to cook corn-meal mush (you know we still call yellow corn meal Indian meal because it was the Indians who first taught us to eat the corn we all like so well) or succotash (that is also something good which the Indians taught us to eat). Well then, what would you do? You would mix up the corn meal and water in the watertight basket. You couldn't put the basket on the fire, you know, because it would burn. But you would heat some clean, smooth, round stones in the fire, and when they were hot, you would drop the stones right into the basket with the corn meal and water and pretty soon the mush would begin to cook. Try it the next time you go to a picnic and have a camp fire. You can use a kettle instead of a basket, because very few of us now have baskets fine enough to keep the mush from leaking out.

You can't imagine how fine and beautiful some of the Indian baskets were. You see, the Indians really made very few things and all their effort and love of beauty went into their weapons, their canoes,

their dress, their pottery, and their baskets. After a while, I shall tell you about the beautiful blankets they made to wear, but just now we want to know how they wove these baskets, what they wove them of, and how they shaped and decorated them.

Would you like to hear a story about an Indian girl and her mother who were famous for making the most beautiful baskets of any women in their whole tribe? You know in those days there were many tribes of Indians scattered all over America from the Atlantic on the east to the great rolling Pacific Ocean on the west. This basket weaver and her daughter lived in the far, far West at the foot of the Cascade Mountains. One evening they sat in their wigwam sorting out the roots and grasses they had gathered that day in the mountains. A veil of purple mist had settled over the valley and there was a chill in the air, but they kept the fire burning brightly and they were warm and cozy. All summer long they had gathered grasses and roots and twigs for their baskets. Sometimes they climbed to the snow line of a high mountain; sometimes they worked for hours digging in the sand so as not to injure the delicate roots they needed for the design on some particular basket. And now they were sorting out the glossy mountain grass of which the baskets were woven, from the maidenhair fern with its black stem out of which they made the lovely dark borders and patterns. They were splitting the willow and red bud twigs into fine strands to make the baskets strong. And they were putting

the tough grasses and twigs to soak to make them clean and pliable. Some they were even dyeing red and brown with berry juices. And they had feathers, also, which they had picked up and which the young chiefs had brought them — dozens and dozens of black quail feathers, and yellow hammer feathers, too, bright as the gold of the sunlight in the morning when it first falls on the leaves and makes them look as though King Midas had touched them with his magic fingers.

All around the wigwam where they were working, were the most beautiful baskets in the world, much prettier than any we can buy to-day at the stores. Because this was a long, long time ago, and the Indians to-day have almost forgotten how to make these lovely things. There were the big basket bowls and little basket bowls and baskets like jars and great baskets shaped like a cone which they used for carrying things in and which were so light that you could scarcely feel them if they were hung from your shoulders against your back, the way the Indians carried them. The baskets were almost all creamy white, but oh, such wonderful patterns as they had woven on them in black and brown and orange and red!

If you were making something very pretty like a white grass basket and wanted to decorate it, what would you do? I suppose you would draw a picture of the prettiest thing you could think of and then try to copy it on the basket with colored grasses. Only sometimes the copy you wove out

of the grasses would look a little queer and square because you just can't make a curved pattern by weaving. Try it to see if you can make a real, round circle the next time you weave a mat out of paper or make a rag rug. Now you remember we said that the Indians lived out of doors by hunting and fishing in the mountains. What do you suppose they would want to make pictures of on their baskets? The birds and the animals and the fishes; the arrows they shot with; the mountains and trees; the flowing streams of water in which they caught the fish; and sometimes even the lightning of which they were so afraid when it came flashing down from the mountains and striking the tall pine trees in the valleys. Only the basket weavers wouldn't draw pictures. They would just think them in their heads and then try to weave them in the baskets. And the pictures would look sometimes a little queer and square and stiff when they were done because that's the way you have to make patterns when you weave with grass. You try to make a raffia basket and see.

Here are some pictures of baskets like those the Indian basket maker and her daughter had in their wigwam. Do you see the wavy streams of water all flowing down to the lake in the middle of the first? Here is one with a beautiful border just like the black and brown diamond pattern on the back of a rattlesnake. Here is another dotted all over with arrow heads. And here is one I like almost the best of all with a border of mountains reflected

in the water of a lake around the top. Some of the patterns tell whole stories too —

But here I have got so interested talking about baskets that I have forgotten about what the Indian mother and her little girl are doing. . . . At this point should follow a lively Indian legend, a real story, which will account in some incidental way for the making of a sun basket as a peace offering to the gods and show how baskets were used in religious worship.

Persian rugs, Japanese and Chinese screens, Greek pottery, medieval tapestry, stained glass windows, a dozen other similar subjects readily suggest themselves as points of entry into social history and the problems of industrial design, problems which will be fascinating to the children because they can be made to appeal to the play instinct, and which will arise quite naturally in the course of history, reading, and story-telling.

But industrial and decorative design are not the only social resources of the art instructor. Portrait painting and sculpture, the genre pictures of the Dutch, French, and English artists, the work of the great landscape artists, and last but almost most important, the great architectural movements of the ages — here is material which will at once foster a taste for beauty; give an understanding of artistic development and the relation of art to life; and picture for the growing child the social customs and the architectural and natural background of life in its progressive stages.

VII

GENERAL SCIENCE

IN the old days a gentleman's education was encyclopedic. He studied not physics but science; not arithmetic but mathematics; not English but literature. Of course he did not cover thoroughly this wider range; his knowledge was amateurish and smattering. But he had a contact with many fields of human activity, and information varied though not profound about many things of perennial human interest. Now general courses have gone out of date. Our high school student looks in vain through the schedule for the old half year of science in which everything was touched upon from moons to microbes. He finds that he must choose: physiology, psychology, geology, physiography, biology, botany, physics, chemistry, or astronomy — any one will absorb a year of his precious time, and if he wishes to know about electricity, he must resign, however reluctantly, his chance at Mars. This is proper and no cause for complaint from critics of curricula. But is there no place in education for the old encyclopedic, fascinating, tinkering general science? No place to satisfy without specialization the darting, miscellaneous, eager curiosity of the

growing youngster about the world? No place to awaken scientific interest and point out the radiating avenues of special study? What of the grade school curriculum? What science work do we offer to the student in our common schools?

The alert elementary school teacher conducts an all-year-round laboratory and lecture course in general science. Her pupils are continually bringing her a flower, a beetle, an old bird's nest, a leaf, or an acorn for identification. They are forever asking "why?" about this or that common natural phenomenon. But apart from the hygiene and nature study which now form a part of many state courses of instruction, this general science work is carried on quite hit or miss, without definite planning, without apparatus, and without specific training on the part of the teacher. Can nothing be done to systematize science in the grades, to widen its scope, and to assist the teacher in its presentation, while preserving at the same time the spontaneity which its present impromptu character insures?

So many necessary social habits, such as sanitation and conservation, imply as their basis the scientific attitude, and so many industrial tasks are scientific in their character that to impart to the multitude of persons who never pass beyond the grammar school some inklings as to physical, chemical, and biologic processes would be a long step toward community efficiency. And there is no time at which the child is more curious to understand how

things are made and how they "go" than the grammar school age; no time when he is more eager to do things himself for the mere joy of trying them out. In a rough and fumbling way, the grade school child is an ideal laboratory worker. It remains for the liberal board of education and the progressive teacher to provide equipment and plan a course of study.

As little folks tire quickly at prolonged and concentrated effort, care must be taken in selecting the material for such a course. Sustained microscopic work is impossible (though the microscope is an invaluable grade school resource) and hence the finer detailed sorts of botany are quite impossible. But a descriptive field study of trees and plants and flowers with their life history and uses has been proved entirely feasible, and the elements of biology invite similar exploration. Bird lore and the habits of domestic animals have already received considerable attention, but much more can be done along the lines of their uses and services, their proper care, and what the small hero of a new Wells novel calls "the insides of animals." For I know nothing which so impresses one with the mystery and value of life as the intricate beautiful physical organism of the lowest of created things.

Nor need we stop with so-called nature studies, for are physics and chemistry entirely beyond the upper grade school child? The public grammar schools of France employ a science text in which such matters of common intelligence as the composi-

tion of air and water and the fundamental facts of mechanics, heat, light, electricity, and sound are all set forth in simple terms and illustrated by simple experiments the children can quite well perform. While this matter is presented not as illustrative of scientific principles but merely as interesting facts, still it gives the pupil an idea of the wonder of common things and their control by ascertainable laws. It explains the ordinary phenomena of life, prepares the mind for an intelligent observance of social and sanitary codes, and often stimulates to later independent study. In our own rural schools, the new teaching of agriculture is a long stride in the same direction, for although the work is necessarily limited and specialized, it proves the feasibility of a kind of scientific study which we had not deemed possible in grade school classes. Astronomy, too, holds wonderful material for the elementary teacher and the time will come when no common school will be without its telescope and no instructor will be ignorant of its use or of the interesting facts which her children can, through it, discover.

In all this work, the great contribution of the elementary school teacher to science will be to train her pupils always to ask "why?" She has not done so heretofore because too often she herself did not know enough about science to answer questions, because there was no time in the curriculum for miscellaneous scientific study, and because neither texts nor apparatus were provided in the grades to satisfy such curiosity when once aroused. But

elementary teachers will henceforth be better trained in general science, textbooks will be written, simple laboratory apparatus will be provided by up-to-date boards of education, and grade school pupils, too, will at length hear at least the opening chapters of those "fairy tales of science" which make secondary education to-day so much more vital to our red-blooded boys and girls.

VIII

MANUAL TRAINING

AT the close of the War, we shall be confronted by the question of the future military training of American youth. Agitation for making the present war training permanent is already under way, and the practical American mind is likely to find in the already erected and costly cantonments the most conclusive argument for its perpetuation. Universal training of *both* sexes for national service, for subordination of self to the common cause, is indeed a prime requisite for American national strength. But thinking Americans will not wish this training to be merely military, necessary as defensive preparation now seems to be. We shall not wish our youth, caught at the imaginative, formative period, to be run through a mere army mill; governed, as all effective armies must be, autocratically from above; and producing martial technique and the habit of obedience as its highest fruits. The blind allegiance of the German people to their leaders in an undemocratic war has given us a conclusive demonstration of the evil results of such a national discipline. We in America shall be careful to select a type of training which will not contradict by its very nature

the American principles which it is destined to protect. We shall wish it to reflect and prepare for the realization of American ideals; we shall wish it to be democratic, self-disciplinary, and coöperative rather than rigidly officered; and we shall wish to see it creative as well as defensive, directed toward peace time service in perfecting our democracy as well as war time sacrifice for its protection. The thrilling idealism and spirit of self-consecration which stirs America to-day must not be left to evaporate at the close of the War, but must be crystallized into some institution for universal training in national service which will perpetuate this war-inspired fervor and direct it into constructive social channels.

It has been said that the engineering branch of the old army points the way to the new universal training of the future — the construction division which drained the district of Panama; stamped out the plague in Cuba and the Philippines; laid the roads and built the bridges which have opened up those islands to the contact of civilization; and constructed vast irrigation and engineering enterprises in our own Southwest. Think of American youths of both sexes mobilized for a year or more during that impressionable period when academic education is completed, and the problems of adult life have not yet begun; subjected to wholesome and orderly camp discipline; strengthened by physical training and life in the open; and turning their energies into constructive enterprises coöperatively performed for the national good! Reclamation of uncultivat-

able land, forest patrol, reforestation, game and fish protection, road building; task after task suggests itself as the core about which such vital training could be built, training which would harden the physique, stamp the young mind with a sense of national and social responsibility, and train it to group action, obedience, and coöperation. Nor would definite military training be neglected, but in such a scheme of national education, this military instruction would be a means and not an end, a vital though subordinate part of a larger plan for national well-being.

It is idle at this point to prophesy just what form such training will assume, but whatever the final program, it is certain that no subject in the secondary and elementary schools can so surely lead up to it in method and ideals as properly directed manual training. No subject so easily lends itself to social manipulation as the ordinary handwork for boys and girls in our lower schools. No subject can be so naturally and properly used to develop a wholesome sense of social responsibility and a love of social service; yet no subject has been on the whole so individualistic in its methods and results. Even the recitation, which, under the worst circumstances, still in other courses remains a group effort, is in the manual training class broken up into individual work at an individual desk with individual tools on objects usually designed for individual use. Indeed the incentive of making things for one's self, one's family, or one's friends has been largely responsible

for the superior liveliness of interest in manual training subjects. Yet manual training offers to the inspired school director the most natural means of getting children to think and work for others. It is a kindergarten maxim that no most trifling object the children make shall be retained for their own use, but that each thing shall be constructed as a gift. In starting each piece of handiwork, the kindergarten teacher asks, "Should you not like to make a pretty basket like this for Mother?" Slowly, surely, the motive of service is thus awakened. But in the upper grades and the high school, little is done to carry on this social training. This seems an unnecessary pedagogic waste. Children are so absorbed in the mere constructive activity involved in manual work (especially when it is imitative of that of adults and forms a sort of life play) that the added incentive of personal ownership is rarely needed to hold their interest. Here is the teacher's chance to attach to their delight in doing, the added delight of doing for a practical end and the social discipline of doing for others.

Some teachers and some whole school systems have already based their manual training on these principles, and the Junior Red Cross movement with its turning over of handwork periods to the making of hospital and army supplies and relief garments, blazes the trail for a permanent reorganization of our handwork to embrace this valuable opportunity. There are several ways in which manual training has been given a social direction in our American

public schools. First there is the teacher who encourages his pupils to construct things for his family. This is good as far as it goes, though family loyalty is likely to be only a larger egoism, and something more than this is needed to awaken a sense of civic responsibility in our coming citizens. Other schools utilize the products of the manual training classes in equipping their own buildings. Students of carpentry construct tables, desks, and chairs for library, laboratory and classroom, or even build additions to the school plant. The pupils in iron work and engineering courses construct tools and machinery for the school shops and laboratories. Cooking classes operate the school lunch room, and sewing classes make gymnasium suits, graduation dresses, and costumes for the plays and pageants in which the school takes part. Printing classes issue the school paper and print programs and study outlines. In one western city¹ the process is carried even further and students in practical branches of the summer school work for the whole school system; they put up, glaze, wire, instal plumbing in, and paint new school buildings and construct the fixtures and movable furniture therein required, thus widening the area of their activities from what will be of immediate practical service to their own group to those things which serve other sections of the community as well. All these methods of leading the student out of himself and introducing him to

¹ Kansas City, Missouri. See Bulletin of Federal Board for Vocational Education, No. 20.

group problems are steps toward the realization of the double possibilities of manual training as an individual and a social discipline.

But much remains to be accomplished ; and especially is it interesting to ask what will replace at the close of the War, the Red Cross work which has so largely occupied domestic science classes in the last two years. Teachers will be reluctant to lose the class enthusiasm and the training in service which this war work has brought into the school curriculum ; can they not find in similar local needs the answer to their problem ? Even as the War progressed, the necessity for civilian relief and the possibility of using sewing, cooking, and carpentry classes for satisfying this need grew more apparent. And in the civic and social reconstruction which must inevitably follow upon the War, will there not be a hundred local problems to which each school could turn its energies, so that the practical work of the students will not be wasted in aimless exercises or absorbed in selfish enterprises for their own enjoyment, but will be directed instead into channels that develop that group spirit, that disciplined co-operation, and that sense of civic social responsibilities which underlie all self-sacrificing patriotism, all sure and democratic national progress ?

IX

SOCIAL PLAY

STUDY and work are a preparation for living; play is life itself. As a type, then, of that for which we are preparing the pupils in our schools, their play needs most of all to be socialized. The play habits which we give them in their growing years will stamp and character forever that part of their later life which is wholly self-directed, that part for which, humanly and individually, the rest exists, that part in which they are truly themselves. Literature, art, song, — these finest manifestations, these ripe fruits of civilization, in which we taste its real significance, are but play, glorified, spiritualized, and crystallized. At the bottom of a nation's art lies the nation's play. Only nations that can play create great art; art in which a people

“Pausing a moment from the strife
And whirling business of daily life,
For but a moment *are* what they would be;”

art which lifts us with them nearer the divine.

And how well have we Americans learned to play? How well have we learned to play together — as people must do the things that count in this social world? We have indeed our national sports: we

have our school and college athletics with their training in the honesty and team work which is so necessary for individual, political, and social success in a democracy ; we have our big baseball games with their cheering thousands in the bleachers catching the infectious spirit of group sympathy ; we have our public parks and tennis courts and golf links and swimming pools ; we have our commercial recreations — our big amusement parks where hundreds jostle each other sociably in holiday mood, our theaters and movies, our dance halls and skating rinks, our concerts and lectures. Our fun is good and wholesome and energetic.

But as a people, have we learned to play? Has every American had the democratic stimulus of team work in school or community games? Do we all play daily, freely, spontaneously, and creatively ; or does our so-called play take the form of mere exercise to keep us fit, and mere watching other people work for a living in theaters and concert halls? And does our play when we do ourselves creatively engage in it, express physically and spiritually, our unattained ideals, the fine, free, joyous impulses that flower in those free moments when we are most ourselves — or is it a sort of spiritual and physical sprawl, a sag below instead of a leap above the level of our working life?

However these questions may be answered, it is the great opportunity of the school teacher, especially of the school teacher in the grammar grades, to develop the play spirit among his pupils and to direct

it into socializing channels. It used to be thought that any one could play; now we know that we must be taught to play just as we are taught to eat or read or calculate; that is, if we are to play wholesomely and well. And this is why the big public schools in our larger cities have a playground teacher as well as an arithmetic teacher; and this is why the regular instructors in smaller towns themselves supervise the play in the school yard at recess, organize games, teams, and contests, and see that every child, and not only those who are particularly adept, has a chance to participate therein.¹ Gone are the days when teacher grumblingly turned out her wriggling roomful at recess and then remained "sulking in her tent" till time to ring the bell and drag the stragglers in. Teacher now follows the class to the playground, romps with them herself (getting thus deeper under their skins than birch switch ever penetrated), and organizes new and more fascinating sports when blind man's buff and tag begin to pall.

But it is not only in playground games, athletics, cave digging, bird study, gardening, constructing school improvements, and the like that the skillful teacher organizes and directs play life. There are indoor outlets for the play impulse, for nonutilitarian self-expression, which are equally valuable.

¹ Increasingly urgent criticism comes from parents that emphasis on interscholastic athletics is resulting in overattention to pupils who promise to represent the school well in such contests at the expense of the less adept who need athletic training more.

Music, for instance. There is nothing so certain to weld a jarring roomful into unity as group singing. The whole crowd shares at once the coöperative effort, the coöperative product, and the coöperative pleasure. We have music in our schools and music in our lives to be sure; but Americans on the whole are not a singing people. And it is largely because they have never been taught to sing. In our new army cantonments where directed singing has been established as a part of the regular routine, music has become at once an emotional outlet for our soldiers and sailors, and a great patriotic inspiration and unifying force. So should it be in every social and community group. But we are tongue-tied for lack of elementary instruction in the mechanics of breathing and tone placing; and for lack of knowledge of what to sing. In the old times, everyone had at least a stock of hymns in his head, the solid bread of song by which long generations had been fed. But now the hymns have lapsed with the church-going habit; nothing has come to take their place; and if we are not as a nation to lose the emotional safety-valve of music and the fine coöperative discipline of social singing, we must restock our generations with music in the public school.

But what shall we sing and how? How teach the simple mechanics of vocal expression, familiarize the children with the best music suited to their age and apprehension, and keep the play spirit which makes singing a delightful recreation? What to sing presents the first and most difficult problem.

Unfortunately hymns are taboo in the public school; popular ragtime melodies meet with little pedagogic support — forgetful as we often are that their insistent, obvious rhythms are often precisely suited to the childish appetite; our patriotic and war songs are as a rule good, simple, and easy for children's voices and at the moment of this writing are one of the strongest forces of patriotic education in American life; but among classical selections, what shall we choose for our little folks to sing? Tuneful things, the things they like to sing and will keep on liking to sing, not things designed as musical gymnastics. The operatic fever has run its course in music texts, and left school singing all too often dead along its path. But the flood is receding, and the simple, substantial, average-ranged pieces have come into their own again; the intimate songs which voice each poignant human mood, purify it, and by its expression, free us from its tyranny. *Abide With Me, Annie Laurie, Flow Gently Sweet Afton, Loch Lomond, Mighty Lak' a Rose, My Old Kentucky Home, Way Down Upon the Swanee River, Massa's in the Cold, Cold Groun', The Campbells Are Coming, Handel's Largo, Du Bist Wie Eine Blume, Malbrook S'en Va-t-en Guerre, Mandalay, Juanita, Sweet and Low, Hush-a-Bye Baby, Good Night Ladies, Drink to Me Only With Thine Eyes, Old Heidelberg, The Stein Song, The Midshipmite, Stille Nacht, Paloma, The Requiem*, and a host of other unambitious melodies within the compass of school voices and ability suggest themselves, songs which, stored in the mind

of the youthful singer, will return to him again and yet again and bear interest a hundredfold both in social gatherings and as an outlet for the troubled heart in solitude. Many teachers now advocate not only the singing hour but the Victrola hour; this too has its distinct advantages, but after all, it is a passive affair, not to be compared with the simplest singing in development value. For a roomful of youngsters brimming with life and energy to join, without a supporting accompaniment,¹ in the singing of some fine old part song, is the most perfect representation possible in school activity of self-controlled, self-directed, coöperative play which lifts man above the limits of time and place into the clear unclouded region of his dreams.

Nor is music valuable merely as the most refining of all disciplines, the most cogent of all social solvents, the most perfect emancipator of the human soul. Through music as through literature, we widen our knowledge and understanding of the great peoples beyond our borders with whom we are so soon to embark upon the great adventure of a federated, international life. The pellucid cadence of an old French ballad, beautiful, clear, and unillusioned; the sweet, heart-piercing melodies of Scotland; the mystic sadness of Scandinavian folk song; the flashing sword and sunshine of Italian airs; the tragic sentimentalism of German music; and the

¹ The test of good group singing is without the piano. This trains the ear and disciplines attention. The group which sings without an accompaniment does not follow the piano; it *keeps* together.

strange, uneasy, fateful, somber power of Russian harmonies — what are these but the great emotional highway into national character? The child who has sung the world's music is already in his heart the brother of all peoples.

Dramatics is the second indoor type of play which brims with social possibilities. All children's play is instinctively dramatic, but in composing from life a dramatic episode for school presentation, in the dramatization of some incident in history or fiction, or in the mere presentation of an already existing drama, this basic instinct is elevated above the merely accidental and becomes conscious and self-controlled.¹ The value for self-discipline of taking part in a dramatic entertainment needs no explanation; but the value of dramatics as a training for community play is just beginning to be recognized. Charity dramatics and local pageants — historical, patriotic, or social — are paving the way to the community theater, or at any rate to an era of civic recreation heretofore undreamed of, which will express in living forms our national purposes and weld together as never before our national life. We have neglected the element of symbol and ritual in our public life; but the history of civilization teaches us that it is through ritual and dramatic representation that ideas become warm and vital to the

¹ The puppet show, with its added problems of constructing the stage, the puppets, and their costumes, is also invaluable both as a dramatic exercise and a motivation for manual training. See Gesell, *The Normal Child and Primary Education*, Chapter X.

popular mind. Through community drama and pageantry more surely than in any other way can these moral and ethical ideals of public and private conduct for which America must stand be blended inseparably with our national consciousness, and the word American become synonymous with all the splendid qualities toward which we strive; while to be unjust, unchaste, intemperate, unforgiving, cruel, and undemocratic comes to be covered in the instinctive speech of every loyal citizen by the one term of un-American.¹ From intelligently conducted school dramatics, it is but a step for the child into the wider field of dramatizing public life and national ideals; and the grade school teacher who has given her pupils dramatic experience and interest in dramatizing and poetizing the vital issues of the passing hour, has not only trained them in group activity and awakened in them a taste for the higher, more educative forms of recreation, but has prepared them for sharing in the coöperative moral and artistic life of the future American community.

The alert instructor, however, will utilize not merely those interests closely bound up with the school program; she will initiate and promote extra-academic activities, like the Boy Scout, Girl Scout, and Camp Fire work, which not only embody group action, discipline, service, and fun; bring teacher

¹ A naïve and delightful example of qualitative patriotism is to be found in Planchet, the lackey, in *The Three Musketeers*. "Be satisfied, sir; I am brave when I set about it; besides, I am a Picard."

and pupil together on a purely human basis; and increase our familiarity with the natural world; but which stimulate rugged physical development. That the American nation has abused its splendid pioneer heritage of health and grown flabby and soft from indoor, sedentary life, is proved by the rejection of so large a proportion of our drafted men as unfit for military service, and by the grueling drill which was necessary to harden even those recruits who were free from serious physical defects. We have taught physiology and hygiene in every American school district. But too often we have neglected to follow these rules into the pupil's action and give him the emotional incentive necessary for their observation, the actual liking for a vigorous, healthful way of life. Real toughening, hardening, and physical ruggedness come not from school calisthenics and gymnasium drill (necessary as these are for corrective, symmetrical development), but from days and nights in the open, full of purposeful, strenuous activity. Athletics, valuable as they are, have this inevitable limitation: they are specialized types of training and not a comprehensive mode of life. But Boy Scout, Girl Scout, and Camp Fire activities furnish a foundation upon which can be built up the pupil's whole idea of a useful, healthful, and happy life. Coöperation with one's fellows, social service, knowledge of the natural world, sane notions as to food, sleep, and clothing, the joy of exercise taken not for itself alone but as an incidental and integral part of an interesting and active existence

— all are woven together in Scout and Camp Fire ritual so as to leave an indelible mark upon the life tastes of the growing boy and girl, and to stamp forever upon their minds as living principles those rules of ethics and hygiene which a dozen textbook courses will fail to teach. The true Boy Scout does not open his bedroom window because he knows oxygen to be necessary to his physical well-being; he is simply stifled in an air-tight room. The Camp Fire girl eschews tight shoes and corsets because she feels caged in them, not because she knows them to be physically injurious. Knowledge is indeed the guide post to proper living; but it is taste or liking that will take us up the road.

Nor does the vitalizing of education by such extra-academic activities end with this energizing of educational ideas; the contact of teacher and pupil becomes far more vital when all share together the routine of Scout and Camp Fire life. The relation becomes human rather than official; the boy or girl, as well as the teacher, shows himself as he really is. The teacher watches his pupils' personal development and shapes instruction much more accurately to their needs. The pupil carries over into classroom work the frank give and take of camp relationship, with a gain in soundness of progress which far offsets any fancied loss in formal classroom etiquette. No real teacher who cares for the vitality of his work and for reality in his relations with his pupils can afford to neglect the chance of sharing in their play which such activi-

ties as Boy Scout, Girl Scout, and Camp Fire work afford.¹

The interest of the genuine teacher in his pupils will not cease with the school term, but he will care to see that the summer months of his children are provided for in a way best to further their development. For this purpose, what is so valuable as the summer camp in which children are brought into prolonged contact with nature, and in which the great law that Services and Rights are equal can be illustrated not only for social life by coöperative camp activities, but also for our relation to the physical world, by scientific study of the uses and services of the trees, plants, animals, reptiles, and insects in the fields and woods about the camp? Camps of varying degrees of success in imparting humane education are being conducted by various private organizations in many progressive communities; and the alert teacher will coöperate with such agencies in the placement of pupils most in need of outings, or promote the establishment of such summer camps where none are already in operation.²

But the school can reach out not only into the life of its children and play vitally upon their leisure

¹ For directions as to organization and group work in these associations, write to Boy Scout Headquarters, 200 Fifth Ave., N. Y. C.; Girl Scout Headquarters, 527 Fifth Avenue, N. Y. C.; Camp Fire Headquarters, 31 East 17th Street, N. Y. C.

² For a detailed account of the conduct of such a camp, write for the 1919 report of the Kansas City Humane Society, City Hall, Kansas City, Mo.

hours; it can mold with equal educative force the family and civic life of its community. All this time, we have been speaking of the school merely as a place for the education of children. But it may be far, far more than this. What we have long needed in America is a democratic social rallying point. War work has given us for the time being a great bond of social union and a natural meeting place in surgical dressings stations and the like. But after the War, upon what permanent peg can we hang our coöperative social life? The school is the obvious meeting ground where every family can find a perennial common interest; it is the center upon which the collective life of the school district converges, and from which community life most naturally can radiate. It is axiomatic in these days that the school building, owned by the public and all too often idle and empty during the afternoon and evening, is the logical and economic place for community centers either for discussion, study, or recreation. But how to turn the school into a real community force, reaching parents as well as children, and directing the life currents of the neighborhood into wholesome civic channels, is a problem which puzzles the timid, and often unprepared, instructor. It is easy enough to get the parents to come to the school; they all have children there. But what to do with them when they have arrived, how to transform their common interest in their own children into coöperative social service to the community — that is the problem.

Perhaps the story of one rural school will prove an inspiration.¹

Five years ago the Porter Schoolhouse in Adair County, Missouri, was as cheerless and dilapidated as the rural neighborhood whose children played truant from its classes and grew up to seek their fortunes in the distant city, instead of developing the really rich resources of its neglected farms. To-day a model, furnace-heated building, simply but attractively finished; with a well-lighted basement equipped with cooking apparatus, folding chairs, and tables for community dinners; and furnished with study tables and chairs instead of fixed desks, and a telephone, typewriter, piano, magazine rack, and the latest periodicals and books on agriculture, has replaced the old tumbledown structure. Beside it stands a charming cottage in which the Porter teachers live, and across the way is an old tenant house transformed into the Porter District Rural High School.

How and by whom were these buildings raised and furnished? By the coöperative effort of the farmers in Porter township, stimulated by a woman with imagination who saw the chance to transform a decaying district into a progressive community through the medium of the school as a rallying point and social center. Once begun, the coöperative effort of the Porter people did not stop with the erection of a model building. Working

¹ See *Rallying Round a School* by Alice Mary Kimball in the *Country Gentleman* for January 19 and January 26, 1918; two stimulating and suggestive articles on the work of Mrs. Harvey in the Porter Rural School.

together proved a profitable pleasure and now the neighborhood not only buys and sells coöperatively; it conducts a yearly agricultural extension course and experiment station, which has improved agricultural methods in the district so much that land in Porter township has more than doubled its market value. A whole series of recreational and business enterprises have grown up around the school, infusing new joy and interest into isolated lives and stimulating new and undreamed-of prosperity and progress. The Porter Band rehearses at the school-house Saturday night and the neighborhood drops in to hear the music and see the young folks having a good time. The Porter Poultry Club and Coöperative Canning Club center in the school and embrace grown-ups and children in their activities. The Porter Farm Woman's Club has pulled the lonely country woman out of her mental rut, and the non-sectarian Sunday School is reconciling religious differences and getting the neighborhood together on moral as well as business issues. And what of the Porter young people who in the last generation left Adair County for the city, and better fortune? They are going from the Porter District High School to the Kirksville Normal School and the State University, and coming back to Porter and the land to make the district grow. And all this is the transforming work of one woman with social vision in one rural district school!

To make of the city school a civic center is at once a harder and an easier task. City life is richer

in diversions, and more outlets for public enthusiasm exist in city than in rural communities. But in city as well as country life, the agency that keeps year after year, generation after generation, its vital point of contact with neighborhood affairs, is the public school. Tuberculosis will be vanquished; the milk issue, the gas issue, the transportation issue will be solved and pass away; playground associations will lapse with the accomplishment of their purpose. But as long as the sun shines and the spring comes round, there will be children and schools to train them in; and the school will be the civic agency through whose patrons all things may be accomplished and which all things will vitally affect. Therefore the skillful school principal with the vision of real educational democracy will draw together the families of his district in an enduring organization, of which *the school is not the directing head but the democratic expression*, in which the responsibility for shaping policy and conducting activities falls on the parents rather than on the teachers, through which all currents of civic and neighborhood reform will naturally flow, which never meets to hear a formal program, but always to handle a vital issue, and in which the pride of parenthood and the duties of citizenship meet in an inevitable and indissoluble union.¹

¹ Write to the Home Education Division of the Bureau of Education, Washington, D. C., for a free leaflet on *How to Organize and Carry on a Parent-Teacher Association*.

X

SCHOOLHOUSES AND CLASSROOMS

THE physical environment of education, the actual structure and surroundings of the school-house, the arrangement and decoration of the classrooms — all these are of consequence in working out any new central problem in the course of study. Vital teaching is the essence of any schooling, but teaching agencies are many, and not the least potent are those which act indirectly and subconsciously upon the child, playing over his nature as silently and simply as the sunlight falls, forming his tastes, determining for him the background in which he will feel at home. Such forces are the home in which the child is bred; the house in which he lives, with its idiosyncrasies of nook and corner, the turn of its stairs, the color of sunlight on the carpets in his playroom, the sound of familiar voices, cooking sights and smells, the fall and texture of his mother's dress, the garden scents and warmth; these are the fabric of which his earliest preferences are composed; these make for him sooner or later his image of home, familiarity, and ease.¹ Just as the child learns more from what his teacher *is* than

¹ See Walter Pater, *The Child in the House*.

from all his formal instruction, so does he learn more from the actual nature of his surroundings than we often stop to think. And the physical environment of a teacher's work may hamper or facilitate her efforts more than even she herself will be aware.

What scene, then, have we laid for public schooling?

The trend of school construction especially in the cities is toward larger and larger units of administration. Grade and high school buildings are now planned to house their hundreds, even their thousands of children; and their solid walls rise as a substantial tribute to the faith American democracy has placed in education. Centralization, economy, system are the watchwords of the hour. Twenty to a hundred teachers are brought under the direction of one principal. Vast throngs of children gather daily under one roof and move precisely to the sound of bells through the day's schedule of classes and recreation. It is inspiring to gaze across the common hall of a great high school at the assembly hour, or the playground of a grade school at recess, and to think of this multitude of youthful spirits played upon by the molding force of education.

Yet I can never contemplate this tendency of school architecture and school administration to become more and more institutional, without certain mental reservations. What an enormous money investment these grade and high school buildings represent! And how difficult to scrap this costly plant if death sentence should some day be passed

on large-scale education. Long ago, indeed, we awakened to the failure of large-scale institutional methods in the handling of delinquent, defective, and dependent persons. With the first interest in the training of subnormals and the reformation of criminals, came the recognition of the need for individual care and of the stultifying effect of mass management and over-organization. With a livelier sense of responsibility toward the dependent poor came the realization that old folk housed in huge institutional poorhouses sank rapidly to the level of animal senility; and that children reared by the hundred in even the best and most carefully conducted orphanages lacked, when they emerged at last to make their own way in the world, the physical and intellectual vigor of the home-bred child and the qualities of self-dependence and initiative necessary to business success. Orphanages, poorhouses, penitentiaries, reformatories, insane asylums, and schools for the deaf, blind, dumb, and feeble-minded — all have long since discarded their large single structures for small cottages built to imitate the modern home. The uniform, the lock step, the shaved head, the big building, the big dining room, the big dormitory, the eternal bell — all have disappeared from our progressive penal and charitable institutions along with the idea that individuals can be handled in mass and develop valuable human qualities. A marvelous educational revolution has taken place in the plant and methods of these corrective agencies, and upon their conduct and equip-

ment vast sums of money have been lavished. It has been estimated that we shall shortly spend as a nation and that some states do actually at present spend more on their wonderful scientific training schools for defectives in which groups are small and each individual receives close and sympathetic supervision, than on the education of those normal children who form the strength and bulwark of our country.

Yet why should not this cottage plan, so successful with defectives, succeed with normal children? We progress like the crab, backwards. Normal hygiene lags behind curative medicine. Normal education slowly follows afar off in the forward steps of training for defectives. We discovered that fresh air and sunlight cured tuberculosis and only afterwards that they are necessities of existence for the sound as well. And so in education, having found that an idiot can be taught only by the small scale method, perhaps it will occur to us to try the cottage plan in ordinary public education. If I had a small child at school, I should want to put him in the backward or tubercular division. The only reason why our normal children have stood the wholesale factory style of training we have given them is that they are tough and strong. They survive to some extent as individualities in spite of the clumsy system. But how fruitful might the harvest be if we lavished on them the up-to-date methods, the model cottages, and the individual care we now save for criminals and idiots?

I look forward to the time when this will be the case; when even our great universities will break up, as they are breaking practically if not openly, into separate colleges with a coöperative common life; when the high school will be a similar group institution; and when the neighborhood cottage will replace our present caravanseries of lower learning. In private and experimental schools, free from the cramping machinery of a public system, the movement is already markedly in the way of small-scale education, with a manifest improvement in resulting personal culture. It remains for the public school system to take over this small basic unit and to link these lesser groups in large associative effort, thus paralleling our modern life in which the family exists within the city, the city in a state, the state within a nation, and the nation, let us hope, some day within a democratic world.

To the teacher familiar with, perhaps employed in, and undoubtedly proud of, the orthodox and splendid grade school building of to-day, this may seem a strange, discomforting proposal. The large school has seemed to her, as indeed it is, a wonderful experiment in democracy, gathering children together from hundreds of homes over a wide area and bringing into coöperation all classes of society. Such a teacher may assume that normal children from normal homes have there experienced the stimulus to individuality which we must artificially create by the cottage plan for our dependent orphans; and that belonging to a great common school

is the best of all preparations for our common life. And there is a justice in this plea which must not be forgotten in the planning of any small-scale system of education aiming at a higher state of individual development. The social aim must be preserved. The large group-consciousness must be awakened. The neighborhood cottage school must be daily and visibly linked with other cottage schools and with the system as a whole. Contact, interaction, interdependence of group with group must be included in the scheme.

But social life if it is to rise above the level of mob conduct, must be a social life of perfected personalities and not a blind huddling of timid, sheeplike intellects. There has appeared in America of late a curious mob psychology in thought and taste, previously alien to the American spirit. Our independent and pioneer experience has kept us till to-day a nation of individuals. But now we begin to live in crowds. We go to school in crowds. We live in apartment houses, hotels, and tenements in crowds. We eat in restaurants in crowds. We dress in ready-made garments. We think in crowds under the guidance of the press. We even go to war in crowds, for the army is a crowd at its best as a mob is a crowd at its worst. Our life has become from first to last crowd life. And if this gregariousness is not to result in mob living, crowd life must be glorified into social life by a cultivation of individual personality to a point where the person will not be dominated by the group but will coöperate freely

and creatively in its activity. Thence it is that for education to assume an institutional aspect; for mass methods, cut-and-dried courses of study, large classes, huge buildings, and formal classroom arrangement to become not only the rule but the ideal of our great city systems upon which the educational development of the rest of the country will be modeled — this is a dangerous drifting with the tide, a failure of education to direct and prepare for life problems, duties, and responsibilities. It is again the resurgence of that tyranny of the average than which no aristocracy was ever more absolute, more brutish, and more unprogressive.

Mr. Dewey has admirably pointed out that the typical classroom of to-day is designed for listening and not for doing. Desks fixed to the floor in formal rows, too close to permit bodily movement without contagious disturbance of one's neighbors, directed all toward a common center, the teacher's desk, which stands often upon a raised platform and dominates the room; walls bare of everything that could interest or attract or stimulate independent trains of thought leading from the task in hand — here is an environment designed and fitted to reduce the student to a passive member of a listening, learning mob. Couple with this ground plan of the school-room the fact that grade classes seldom number less than forty, and often more than sixty, pupils, and the stage is set for repressive discipline and minimization of any original thought, liking, or acting outside of the prescribed routine. In such a

situation, the child is not taught. The course of study is taught, and to stop on an individual is to lose the pace necessary to complete the schedule in the given time. To permit individual initiative is to introduce a disturbing leaven into the situation. To stimulate individual initiative is suicidal for the teacher. Sixty small children in one small room developing their own ideas, expressing them, and carrying them out would make a bedlam in which no one could think or work or have an idea of his own, and in which the teacher would lose all supervisory and directing power. Under current conditions, in the current school environment, it is a case of suppress or perish both for the teacher and for education. Yet under current conditions in the current school environment, neither teacher nor education reaches its best efficiency.

Some years ago while teaching in a large eastern school, I found my classroom rendered uninhabitable by the roar of riveting machines upon a steel structure in process of erection across the street. Even with shut windows, recitations could progress only in the momentary intervals between rivets. Every other classroom in the building was in constant occupation. But finally, after desperate search, I discovered a small alcove in the gallery of the school chapel, fitted with a large library table and a group of chairs, which had been used for a teacher's study and for English interviews. To this alcove, I obtained permission to transport the smallest of my classes. Here in quiet, we sat down around the

table, my only distinction consisting in an armchair at the head; and here we began our recitation. Suddenly the class became galvanized into new activity. Pupils who had never offered to recite now clamored for a hearing. Embarrassment disappeared. Personalities appeared. The amount of outside work voluntarily assumed by the class rose amazingly. The intensity of application, the thoroughness and interest of discussion, the pace of advance increased. The pupils became eager not merely to get their lesson and answer questions but to contribute something to the class discussions. One subnormal and previously failing child accomplished more in this subject than many normal girls submerged in other classes. I myself experienced a new increase of interest in the subject and liking for the pupils; and it could not but occur to me that the simple change from the formal rows of the old classroom to the round table of the chapel alcove had worked the miracle. At the close of the semester, I asked to transfer to the chapel all my classes which could possibly be crowded around the alcove table; and the results were equally encouraging. A seemingly unimportant change in environment had created a new atmosphere, a contact of ideas and personalities, a spirit of women working together and contributing, each in her way, to a common end.

Subsequent reminiscence and observation convince me that this rough experiment points the way to the ideal classroom of to-morrow. I look

back with the keenest pleasures upon the Seminar courses which I took at college because of the informal and eager intercourse between student and professor around the long oaken tables of the tower rooms. I look back with equal pleasure upon post-graduate work under a professor who met his classes in a roomy, book-lined office with the great round table in the midst and its walls covered with a curious collection of pictures which had once contributed perhaps something to his own study or to class discussions. Where, as a matter of fact, do we find the most spontaneous, most individual, most constructive, and most thorough class instruction? In the graduate school on the one hand and the kindergarten on the other! At the two extremes of education, we adopt the free round table method of procedure; and why not uproot grade and high school pupils also from their rigid rows, why not turn the whole system of education into a series of vital human contacts, and its physical environment into an educative and stimulating instead of a regimenting and repressing force?

The movable chairs which now more and more are replacing high school desks are a step in the right direction, though I fear they were introduced rather to make room for more pupils per yard of floor space and to accommodate the disconcerting irregularity in the size of pupils at the adolescent age. Many teachers still object to them, because they are not always at the same places in the room, because the pupils shuffle and move in them noisily, because

books are always dropping from the table arm, because, in fact, you cannot help feeling your class's restless young life when you give them something movable on which to sit. The very teacher who will balance through the whole recitation on one leg after another of his chair is often most distressed by class mobility. But the schoolroom does not exist for the peace and comfort of the teacher; and movable chairs are an emancipation. They may be still set in rows from force of habit but they do not have to remain there when once the teacher learns the value of freedom in arrangement. It will undoubtedly be harder to "control"¹ a class of twenty grouped about a table than a class of twenty seated at fixed desks at separate intervals under the roaming eye of an elevated pedagogue. But teaching is a calling where we ask not "is it hard?" but "is it best?" It is easier to use a whip than a curb, but who would drive a plow horse when he can sit behind a racer? It is easier to steer a canoe across a sleeping lake than amid wind and wave. But he who can will choose the active part and find in difficulty his joy and his reward. A class where each child is reacting violently and creatively may wear a restless look disturbing to the old-line disciplinarian, but there is nine times out of ten more concentration in its slight disorder than in a stolid and seemingly attentive class. It is a lake broken by the wind — awake — alive. Control that depends on a platform and rigid seating has little educative value. But

¹ In the old disciplining sense of the word.

control that grows from contact, comradeship, enthusiasm, and leadership, from the creation of an atmosphere of culture and of beauty, from a spirit of fair play and coöperation, from a generous give and take and freedom of expression — *that* is a control which is refining, educative, and liberal. And *that* is a control which is fostered not by an environment giving physical superiority to the teacher, which is what the ordinary classroom does, but by an environment in which her spiritual and cultural superiority is subtly emphasized, and whose atmosphere breathes of devotion to the higher and better things of life.

How such an atmosphere can be created, we may now briefly hint. I have spoken of the neighborhood cottage as a possible successor to our present mammoth grade school structures, and of groups of such cottages under the direction of one supervisor and combining for many school activities, like pageants, games, and athletics, where large-scale coöperation can be most easily arranged. This neighborhood cottage could contain several rooms and teaching could be given by the departmental method now increasingly recognized as most efficient, some teachers even passing from school to school if this proved necessary. Every advance in method and equipment which is known to modern pedagogy could be installed in these cottages as easily as in a large-scale institution. Only there could be a great money saving in construction since it is the large school with its long halls, many stories,

and large enrollment which necessitates the massive and expensive fireproof buildings now in vogue. The cost of ground site would not be more than in the one story school now coming more and more into use in up-to-date cities. The nearness to the children's homes would permit friendly visiting between parents and teachers and safe passage of children from home to school. And the school itself might serve in architecture, furnishings, decoration, and landscape gardening as a model for the home life of the neighborhood and a center for its common recreation. Each school building could be equipped with a kitchen by way of a cooking laboratory, with a sewing room and linen closet, with a model bathroom and laundry, a library, a living room, and a bedroom for naps for the little children, and practice in sweeping and dusting. The children could keep up the yard and plant flowers and vegetables in its garden, and study the bird life in its trees. In short, a miniature home world could be created so close to the home life of child and parent as to react sharply upon the habits and ideals of each.

Every teacher would have control of the arrangement of her classroom and would express thereby her personal tastes and likings, her view of culture, her notions of comfort, leisure, etiquette, and behavior, and her sense of values. Each classroom would be the teacher's study; her departmental library in the bookcases, open for the little folks to see and handle, her pictures on the wall, her desk in the corner, a library table and chairs for every one in

the midst — a place where the children came to breathe the atmosphere of a developed individuality tempered to the pursuit of some branch of liberal learning, which flowered into a beautiful life in beautiful surroundings.

How to evolve the group high school is a difficult matter that cannot be settled in a discussion mainly concerned with grade school problems. Luckily the author wishes merely to suggest and not to work out in detail an ideal for grade and high schools which it would require long practice to perfect. But here lies the way of progress in public schooling; and whether we take this path or proceed in our regimentation of education till we impose a system of wholesale intellectual domination upon our citizens, like that which made possible the startling subservience of educated Germany in this present War to an antiquated political idea — this will partly determine whether we shall lead the world to the new social culture of to-morrow or fall into the ranks behind some more liberal, personalized, and cultured nation.

XI

CONCLUSION

IN this brief and partial survey of our outstanding national problems and their relation to the common branches of grade school instruction, many things have been omitted which deserve consideration and many questions have been raised to which no satisfactory answer has been given. Much, too, that is set down in these pages is already familiar to the progressive and intelligent instructor. But our aim has been not so much to exhaust our subject as to point out the issues; not so much to convey fresh and startling information as to group known facts about a new center of thought and progress.

No one person can map out alone a program by which the teaching of present grade school subjects can be made automatically to prepare our boys and girls to vote intelligently on questions of public ownership, supervise with alertness the officials who conduct enterprises in which the public is concerned, and support unanimously progressive social legislation; coöperate democratically with labor, if they happen to be capitalists, or deal fairly and intelligently with capital if they happen to be laborers; think in national terms instead of local and per-

sonal; and formulate and demand through their national suffrage a complete and just and workable program of international relations. The elaboration of such a program must be left to the united and patient efforts of a generation of educators. But such a program must be the goal toward which we work; and to every American teacher whose eyes are set on the future, who has heard the call to national and world democracy, and who sees that it is through education that we shall win at last the Great War whose opening chapter has been writ with so much precious blood — to every such American teacher, this little book says "Carry On."

The armies of our Allies are being mustered home again and the peace for which we long has come at last, but the battle for democracy is not won. Democracy is not achieved with the ending of the War; it has only earned the chance to be born. And it is the teachers of all the world who, in great city or isolated rural hamlet, will determine the fate of that ideal whose chance of trial we have bought so dear. If in the teaching of English and history and art, we can widen the vision and sympathies of our pupils and interest them in the civic and national problems that confront our citizens; if through arithmetic we can lead them to see the details of the process by which a democracy moves step by step nearer to its ideals; if through manual training we can create the love and habit of social service; if through social play we can refine and elevate our common life and warm into emotional verities those

principles on which democracy is based, we as teachers will have done our bit toward finishing the task so heroically begun on August 4, 1914, by a little people who pointed the way to justice for all the world.

Shall we not then as teachers study with a new thoroughness and intensity every aspect of contemporary civilization? Shall it not be our duty to know the world and its currents of thought; to examine every proposed application of democratic principles to our civic life; to reshape our instruction by the changing needs and issues of the day? Shall we not view our calling in a new and sacred light? In our teachers' meetings, in our daily conversation, in planning day by day our class lessons and assignments, shall we not ask ourselves with a new emphasis, "How well have we prepared our pupils for achieving the ideals for which so many brave men and women in so many lands have died?" Let us teach so that the War will not have been fought in vain; so that through lack of educative preparedness at least, industrial, social, political, and international democracy need not perish from the earth!

APPENDIX I

READING ON PROBLEMS OF AMERICAN LIFE

Culture in America :

Canby, *College Sons and College Fathers* ; Harper, New York City.
H. G. Wells, *The Future in America* ; Harper, New York City.
Arnold Bennett, *Your United States* ; Harper, New York City.
Münsterberg, *American Traits* ; Houghton Mifflin, Boston, Mass.

Americans ; Doubleday Page, Garden City, L. I.

Politics :

Ely, R. T., *The World War and Leadership in a Democracy* ;
The Macmillan Co., New York City.
Wallas, *Human Nature and Politics* ; Macmillan and Company,
London.
Macy and Gannaway's *Comparative Free Government* ; The
Macmillan Co., New York City.

Industry :

Final Report of the Committee on Industrial Relations, Washing-
ton, D. C.
Weeks, *The People's School: A Study in Vocational Training* ;
Houghton Mifflin, Boston, Mass.
Seager, *Introduction to Economics* ; Holt, New York City.
Ely and Wicker, *Elementary Principles of Economics* ; The
Macmillan Co., New York City.
Hoxie, *Trade Unionism in the United States* ; Appleton's,
New York City.
Commons and Andrews, *Principles of Labor Legislation* ;
Harper's, New York City.

International Issues :

Wister, *The Pentecost of Calamity* ; The Macmillan Co., New
York City.
Usher, *Pan-Germanism* ; Houghton Mifflin, Boston, Mass.

APPENDIX II

(a) Teaching the sentence, together with general aims and methods of composition work in the grades.

Chubb, *Teaching of English Composition*, Chapter XI; Macmillan, New York City.

Charters, *Teaching the Common Branches*; Houghton Mifflin, Boston, Mass.

Canby, *English Composition in Theory and Practice*; Macmillan Co., New York City. (A book for university students; splendid to give the *teacher* a clear notion of what a sentence is and what grammatical relationships mean in thought.)

Gesell, *The Normal Child and Primary Education*, Chapter XII; Ginn, Boston, Mass.

Klapper, *The Teaching of English*; Appleton, New York City.

Mahoney, *Standards in English*; World Book Co., Yonkers, N. Y. (A complete course of study in oral and written composition for elementary schools. Should not be slavishly followed.)

Wilson and Wilson, *The Motivation of Education*, Chapter VI; Houghton Mifflin, Boston, Mass.

(b) General references on grade school English.

Arnold, *Reading and How to Teach It*; Silver Burdett, Boston, Mass.

Briggs and Coffman, *Reading in the Public Schools*; Row, Peterson & Co., Chicago.

Chubb, *The Teaching of English*, Macmillan, New York City.

Carpenter, Baker and Scott, *The Teaching of English*; Longmans, New York City.

Freeman, *Psychology of the Common Branches*; Houghton Mifflin, Boston, Mass.

Gilbert, *What Children Study and Why*; Silver Burdett, Boston, Mass.

Hosic, *The Elementary School Course in English*; University of Chicago Press.

Klapper, *Teaching Children to Read* and *The Teaching of English*; Appleton's, New York City. (This latter contains excellent bibliographies at the end of each chapter.)

Kendall and Mirick, *How to Teach Fundamental Subjects*; Houghton Mifflin, Boston, Mass.

McMurray, *Special Method in the Reading of English Classics*, *Elements of General Method*, and *The Method of the Recitation*; Macmillan Co., New York City.

McClintock, *Literature in the Elementary School*; University of Chicago Press, Chicago.

Serl, *Primary Language Lessons*; American Book Co., New York City.

Spalding, *The Problem of Elementary Composition*; Heath and Co., Boston, Mass.

Wilson and Wilson, *Motivation of School Subjects*; Houghton Mifflin, Boston, Mass.

See *Nat. Ed. Assn. Report* for 1915, p. 561, for Bibliography on reading tests.

(c) Horace Mann School Reading Course for Grades One to Seven. (This list is given not because it seems to the author an ideal one to follow but since it furnishes a chart of intellectual capacity at the various grades, contains material that children are pretty sure to like, and may suggest new English sources to the inexperienced teacher. The list has the vice of being largely composed of units adapted to the single recitation hour, whereas it is to the author's mind highly desirable to read books and long stories that carry over, especially as the children grow older. The list is also rather limited in its inclusion of novels, foreign books, historical reading, or material not strictly literary in its nature.)

FIRST GRADE

Readers Used :

The Riverside Primer, Child's Classics Primer, Child's Classics First Reader, Rhyme and Story Primer, First Readers by Summers, and Free and Treadwell.

Readings :

Stevenson : *Child's Garden of Verse* : The Cow, Bed in Summer, Windy Nights, My Shadow, The Little Land, The Land of Story Book, The Lamp Lighter, The Swing.

Sherman : *Little-Folk Lyrics* : The Snow Bird, Song for Winter, Hide and Seek, Snowflakes, The Fairies' Dream.

Celia Thaxter : March, April, Wild Geese, Little Gustava, Chanticleer.

C. Rossetti : The Wind.

Tennyson : The Thristle.

Scott : *Nature Study* : Putting the World to Bed, Baby Ferns, Little Snow Flakes.

Lovejoy : *Nature in Verse* : A Laughing Chorus, The First Snow Drop.

Stories Told by Teacher :

Grim : Cinderella, The Sleeping Beauty, The Musicians of Bremen.

Anderson : The Discontented Pine Tree, The Ugly Duckling.

Lang : *The Green Fairy Book* : The Three Pigs, The Three Bears, The Half Chick. *The Red Fairy Book* : Little Red Riding Hood.

Æsop : The Dove and the Ant, The Boy and the Wolf, The Dog and His Shadow, The Sun and the Wind, The Lion and the Mouse.

Bryant : *Stories to Tell Children* : The Elves and the Shoemaker, The Gingerbread Man, The Hen and the Grain of Wheat, Another Little Red Hen.

Richards : The Wheat Field, Pig Brother. *The Child's World* : The North Wind, Santa Claus and the Mouse, The Christ Child.

Wiggin : Picciola.

Harrison : Prince Harweda.

Thompson : Raggylug.

Blaisdell : *Second Reader* : Chicken Little. *Graded Literature Readers*, First Book : Three Little Goats Gruff.

SECOND GRADE

Readers :

Riverside First Reader, *The Progressive Road to Reading*, Bingham's *Merry Animal Tales*, *Second Readers* by Hervey and Hix, Free and Treadwell, Baker and Carpenter, and *Children's Classics in Dramatic Form*, Book II, by Stevenson.

Readings :

Longfellow : Hiawatha (Selections).

Wiley : Mewanee, the Little Indian Boy.

Bryce : Child Lore.

Dickinson : A Day.

Shelley : The Cloud (Extracts).

Field : The Night Wind, The Gingham Dog.

Tennyson : The Owl.

Herford : The Elf's Umbrella.

Bunner : One, Two, Three.

Ingelow : Seven Times Over.

Johnson : The Lullaby of the Iroquois, Indian Cradle Song.

Myall : Indian Mother's Lullaby.

Arnold : The Swallows.

Stedman : Four Winds.

Unknown : The Open Secret.

Lear : Nonsense Alphabet.

Burgess : Goop Rhymes.

Blake : The Shepherd.

Lucas : Rhymes for Children.

Coleridge : Up, Up, Ye Dames.

Rossetti : Sing Song.

Stevenson : *Child's Garden of Verse*.

Sherman : *Little-Folk Lyrics*.

Tabb : *Child Lyrics*.

Stories Told :

Bryant : The Fire Bringer, Little Tawwots, The Cat and the Parrot, Hans in Luck, Epaminondas and his Amelia, How Brother Rabbit Fooled the Whale and Mrs. Elephant, The Little Jackal and the Alligator, Billy Big and His Bull, Rumpelstiltskin.

Stories from Greek Mythology : Phaëthon, Mercury, Endymion, Latona, Baucis and Philemon.

Bible : David and Goliath, 23d Psalm, Christmas story.

Adaptation of the Schonberg Cotta Family.

Defoe : Robinson Crusoe (selections).

Bailey and Lewis : *Children's Hour* : Legend of Arbutus.

Æsop : The Crow and the Pitcher, The Hare and the Tortoise, The Man, the Boy, and the Donkey.

Richards : *Short Stories* : The Golden Windows, The Great Feast, The Hill, The Shadow, Child's Play, The Cooky, James' Lesson.

Free and Treadwell : *Second Reader* : Hansel and Gretel, Peter Pan.

THIRD GRADE

Readers :

Riverside Second Reader, Art Literature Reader, Book II, Third Readers, Aldine, and Hervey and Hix.

Readings :

Collodi : *Pinocchio*.

Carroll : *Alice in Wonderland*.

Brown : *In the Days of the Giants, Book of Saints and Friendly Beasts*.

Jackson : October's Bright Blue Weather, Clouds.

Sherman : Wizzard Frost, A Real Santa Claus.

Longfellow : The Children's Hour.

Allingham : Fairy Folks, Wishing.

Carey : Suppose.

Field : A Sudden Shower, Little Orphant Annie.

Coolidge : How the Leaves Came Down.

Moore : The Night before Christmas.

- Anon. : A Wonderful Weaver.
Rands : The Wonderful World.
Johnston : Growing Chorus.
Stories Told :
Bible : The Story of Joseph.
Greek Myths : Arachne, Prometheus, Ares.
Anderson : Little Claus and Big Claus.
Grim : Snow White and the Seven Dwarfs.
Bryant : *Stories to Tell Children* : The Stag and the Fir Tree,
The Golden Cobweb, The Hero of Haarlem.
Fifty Famous Stories : The Endless Tale, The Wise Men of
Gotham, King Alfred Stories.
Kipling : *Jungle Book* : Rikki-Tiki-Tavi.
Thompson : Lobo.
Riley : The Bear Story.
Harris : Uncle Remus.
Longfellow : Hiawatha.
Æsop : The Town Mouse and the City Mouse.

FOURTH GRADE

Readers :

Riverside Third Reader, Alexander's Child Classics (3).

Readings :

Ruskin : King of the Golden River.

Longfellow : Birds of Killingworth, Bell of Atri, Village
Blacksmith.

100th and 23d Psalm.

Coleridge : He Prayeth Well.

Dickenson : Out of the Morning.

Thaxter : The Sandpiper.

Jackson : September.

Wordsworth : Daffodils.

Story : The Desert.

Kingsley : *Water Babies* : The River Song.

Field : A Dutch Lullaby, A Norse Lullaby.

Hogg : A Boy's Song.

America. . .

Stories Told :

Bible : Daniel in the Lion's Den.

Macaulay : Horatius at the Bridge.

Homer : Wanderings of Ulysses.

Cabot : *Ethics for Children* : Damon and Pythias.

Story : The Gulf in the Forum.

Kipling : *Jungle Books* : Quinquern, The White Seal.

Harris : Uncle Remus.

Grimm : The King of the Birds, Faithful John, The Seven Ravens.

Anderson : The Brave Tin Soldier, What the Goodman Does.

Æsop : The Crab and His Mother.

Scott : Bruce and the Spider.

Richards : The Patient Cat.

Pardue and Griswold : *Language thru Nature and Art* : Why the Ears of Wheat Are Small.

FIFTH GRADE

Readers :

Riverside Fourth Reader.

Readings :

Hawthorne : *Wonderbook, Tanglewood Tales.*

Spyri : *Heidi.*

24th Psalm.

Hunt : Abou Ben Adhem.

Holland : Heaven Is Not Reached at a Single Bound.

Jackson : Down to Sleep.

Tennyson : The Brook.

Bryant : Planting the Apple Tree.

Hemans : The Voice of Spring.

Taylor : The Boys and the Apple Tree.

Van Dyke : The Song Sparrow.

Trowbridge : The Farm Yard Song.

Emerson : The Mountain and the Squirrel.

Saxe : The Blind Man and the Elephant.

Holmes : Contentment.

Longfellow : The Wreck of the Hesperus.

Southey : Inchcape Rock, The Legend of Bishop Hatto.

Whittier : Snow-Bound.

Kipling : The Overland Mail.

Stories Read or Told :

Bible : David and Goliath, Jonathan, Saul.

Pyle : King Arthur.

Baker and Carpenter : In the *Fifth Reader* : Story of Roland.

Lagerlöf : Wonderful Adventures of Nils.

Wiggin : *Birds' Christmas Carol*.

Arabian Nights : Aladdin and the Wonderful Lamp.

Kipling : *Just So Stories* : The Cat that Walked by Himself.

Knowles : In *Child's Classics Fourth Reader* : William Tell.

Spyri : Moni the Goat Boy, The Little Runaway.

Amici : The Finest Lesson of the Year.

Field : The Mouse and the Mountain.

SIXTH GRADE

Readers :

Riverside Fifth Reader.

Readings :

Scott : *Ivanhoe*.

Irving : Legend of Sleepy Hollow, Rip Van Winkle.

Longfellow : Courtship of Miles Standish, Evangeline, Skeleton in Armor, King Robert of Sicily, Paul Revere's Ride.

Browning : How They Brought the Good News, Incident of the French Camp, Hervé Riel.

Tennyson : Sweet and Low, The Eagle, The Revenge, Ring Out, Wild Bells.

Lowell : Yusouf.

Hemans : Landing of the Pilgrim Fathers.

Holmes : Old Ironsides.

Scott : Lives There a Man.

Miller : Columbus.

Whitman : O Captain, My Captain.

Percy's Reliques : Sir Patrick Spens.

Cunningham : A Sea Song.

Cornwall : The Sea.

Southy : Battle of Blenheim.

19th Psalm.

Stories Read or Told :

Bible : Story of Ruth, of Moses.

Tolstoi : *Twenty Three Tales* : The Three Questions.

Isaacs : *Stories from the Rabbis* : The Three Boxes.

Hawthorne : The Great Stone Face.

Irving : Marvelous Tower.

Tennyson : Sir Galahad.

Pyle : Robin Hood.

Arabian Nights : Sinbad.

Stockton : The Griffin and the Minor Canon.

Kipling : The Ship that Found Herself.

SEVENTH GRADE

Reader :

Hyde's *School Speaker and Reader*.

Readings :

Dickens : *Christmas Carol, Dombey and Son*.

Warner : *Hunting the Deer*.

Burroughs : Birds and Bees, Pepacton.

Lincoln : Gettysburg Speech.

Webster : Patrick Henry's Speech in Virginia Convention.

McDowell : Cora's Creed.

121st Psalm.

Emerson : Concord Hymn.

Pierpont : Warren's Address.

Kipling : Recessional, Fuzzy Wuzzy, Ballad of East and West.

Byron : Destruction of Sennacherib.

Addison : Spacious Firmament on High.

Carmen : A Vagabond Song.

Tennyson : Lady of Shalott.

Arnold : Forsaken Merman.

Lowell : The Vision of Sir Launfal.

Emerson : The Snow Storm.

Burns : Poems.

Stories Read and Told :

Bible : Elijah.

Andrews : The Perfect Tribute.

Muir : *Autobiography*.

Hubbard : Message to Garcia.

Jordan : Story of a Salmon.

Hugo : Story of Jean Valjean.

APPENDIX III

(a) References on methods of teaching arithmetic.

Klapper, *The Teaching of Arithmetic*; Appleton, New York City.

McMurray, *Special Method in Arithmetic*; Macmillan, New York City.

Suzzallo, *The Teaching of Arithmetic*; Houghton Mifflin, Boston, Mass.

(b) A topical summary of the various aspects of our modern social and industrial world which might be opened up for childish exploration through the gateway of arithmetic.

1. Production.

(a) Agriculture.

(1) Costs.

(a) Cost of land $\left\{ \begin{array}{l} \text{to own} \\ \text{to rent} \end{array} \right\} \begin{array}{l} \text{cost price} \\ \text{taxes and maintenance.} \end{array}$

(b) Cost of cultivation for various staple crops.

Labor $\left\{ \begin{array}{l} \text{hired} \\ \text{own work.} \end{array} \right.$

Seed.

Fertilizer.

Machinery, animals, etc.

(c) Cost of raising live stock, ditto.

(d) Cost of transportation to markets.

(Problems here can be under separate heads or inclusive.)

(2) Prices.

(Problems here can be estimates of price based on cost of production and handling, or of profits based on given costs and prices, or mere calculation such as in the grocery game.)

(3) Resources.

(a) Areas of agricultural land.

- (b) Agricultural population.
- (c) Soil exhaustion and conservation.
- (d) Amount of foodstuffs and agricultural products consumed in United States.
- (e) Amount imported.

(Problems to deal with bulk of production, consumption, and imports compared, and with rate of soil exhaustion compared with increase in consumption.)

(b) Industry.

- (1) Costs { Plant, machinery, labor, raw material, managers, advertising, marketing.
- (2) Prices { Costs,
Profits.
- (3) Extent and variety of American industries.
- (4) Bulk of production compared with imports.
- (5) Number of persons engaged in industrial life in different occupations, in single factories, in different departments, on different machines.

(Problems to apply to one type of plant or to the bulk of industrial output, and designed to illustrate complexities of industrial life; specialization in processes; relation of material, interest, and labor costs to prices; bulk and importance of manufacture; and interdependence of nation on nation for industrial products.)

(c) Natural resources.

- (1) Mining.
- (2) Water.
- (3) Timber.
- (4) Air.

(Apply to all these, problems touching extent, uses, costs of exploitation and replacement, and rate of exhaustion.)

2. Consumption.

- (a) Cost of living.
 - (1) Individual accounts
 - (2) Family budgets.

(b) Wages.

(1) Men.

(2) Women.

(3) Children.

(Problems to develop ideas of thrift and balance in expenditure and give a conception of a fair wage and a normal American standard of living. Problems can give comparative survey of wages in various occupations.)

3. Transportation.

(a) Mileage.

(b) Rolling stock.

(c) Traffic { passenger,
freight.

(d) Labor costs.

(e) Rates { passenger,
freight.(f) Profits to companies { stocks and bonds,
dividends.

(Problems to apply preferably to local railroads or street car systems and designed to give some idea of the difficult problems of fixing a fair railway rate.)

4. Commerce.

(a) Wholesale (costs, profits, kinds).

(b) Retail (ditto).

(c) Coöperative enterprises.

(d) Banking { Kinds of banks, departments, investments,
profits, rates of interest.

(Problems meant to open up the complex system of getting products from the farmer, miner, etc. to the manufacturer or retailer and then to the consumer; and to show the social interdependence of our whole living family.)

5. Community and national life.

(a) Activities.

(1) Public utilities (light, water, transportation, gas).

(2) Paving, street cleaning, sewage, and garbage disposal.

- (3) Public health and hospitals.
- (4) Education { Number of schools, of pupils, of teachers, cost of equipment, salaries.
- (5) Police.
- (6) Defense.
- (7) Conservation.

(Problems designed primarily to call attention to the extent of social and constructive activities on the part of the state.)

(b) Income.

- (1) Taxes { personal,
property,
income,
indirect.

(2) Tariffs.

(Problems to create an understanding of the methods and purposes of taxation, together with discontent with our present chaos in the revenue system.)

APPENDIX IV

Reading for teachers who feel a deficiency in their historical preparation.

West, *Ancient History*; Allyn & Bacon, Boston, Mass.

Guerber, *Myths of Greece and Rome*; American Book Co., New York City.

Robinson, *An Introduction to the History of Western Europe*; Ginn & Co., Boston Mass.

Adams, *The Growth of the French Nation*; Macmillan, New York City.

Dickens, *A Tale of Two Cities*; Dutton, New York City.

Green, *Short History of the English People*; Macmillan, New York City.

Cheyney, *Introduction to the Industrial and Social History of England*; Macmillan, New York City.

McLaughlin, *A History of the American Nation*; Appleton, New York City.

Cheyney, *European Background of American History*; Harper Brothers, New York City.

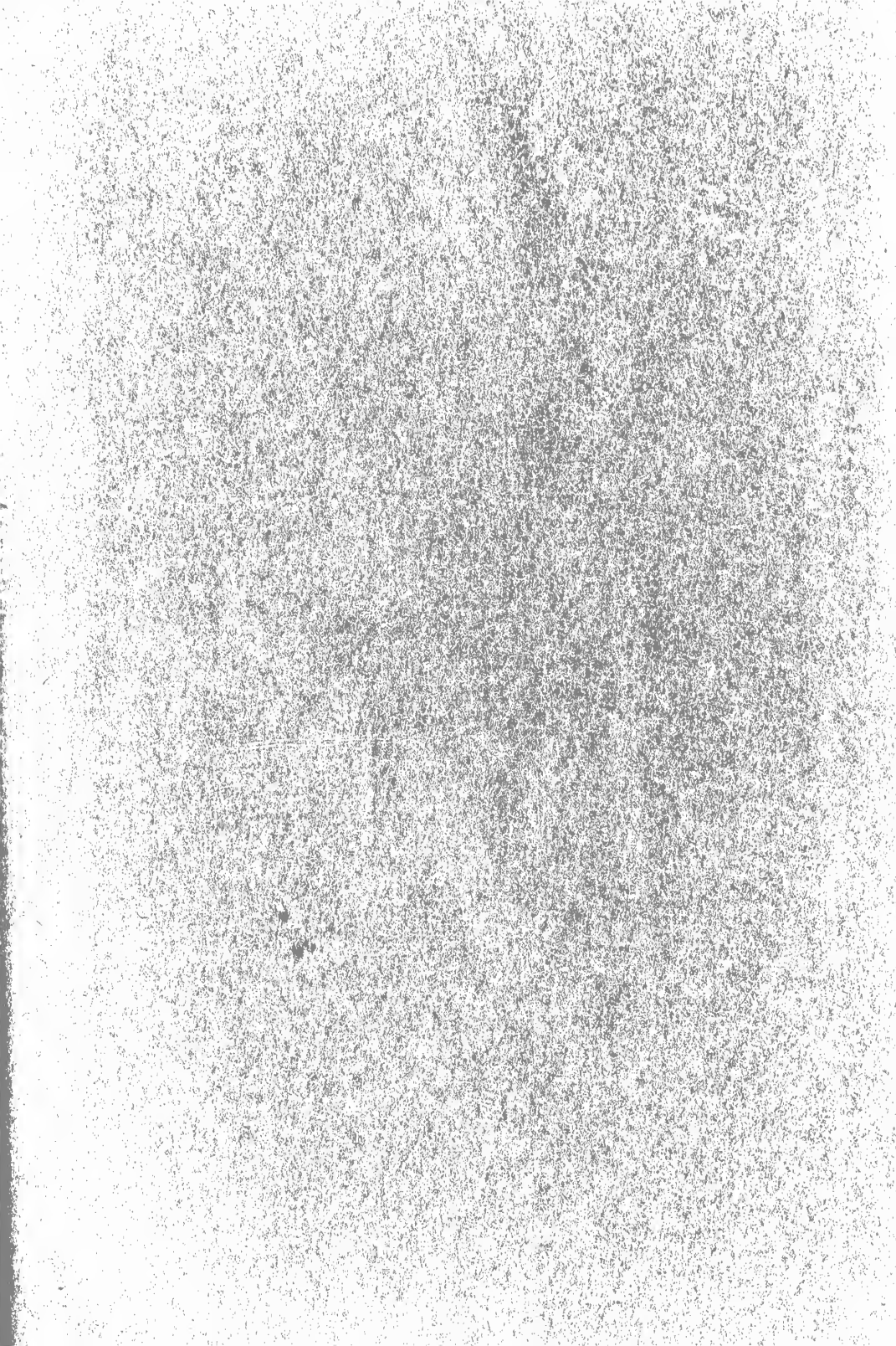
Guerber, *The Book of the Epic*; Lippincott, Philadelphia.

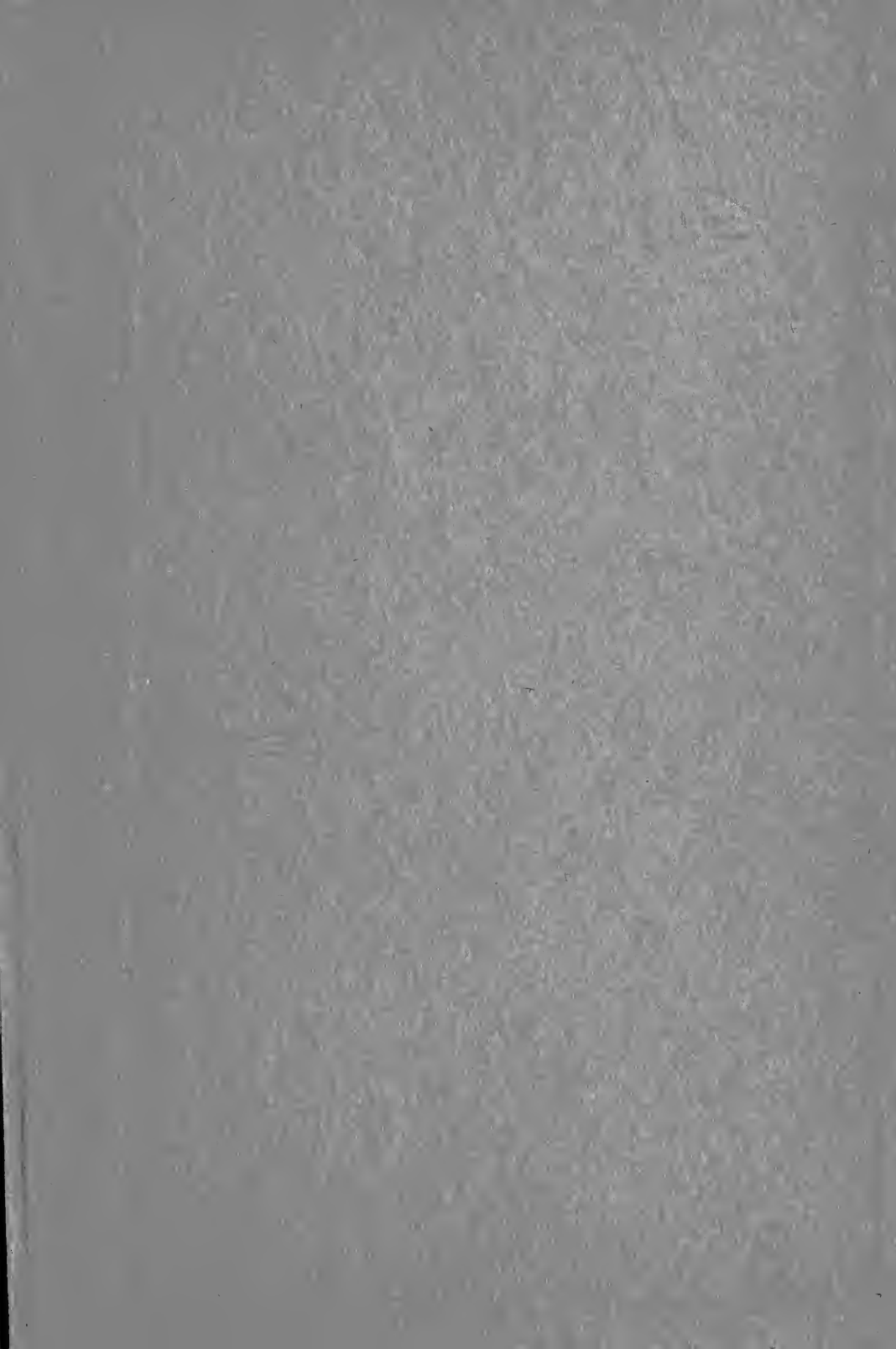
MacMurray, *Special Method in History*; Macmillan, New York City.

Van Tyne, *Democracy's Educational Problem*; Missouri School Journal, October, 1918.

Printed in the United States of America.







LIBRARY OF CONGRESS



0 029 479 851 1